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The JEWISH CHRONICLE

PUBLISHED WEEKLY] [REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.

No. 2,013.] FRIDAY, NOVEMBER 1, 1907:-CHESHVAN 24, 5668. [PRICE 2d.

The Charge for Announcements of Births, Marriages, Deaths, &c., is 3/6 for 4 lines—about 26 words—and 6d. per line after. Death and In Memoriam Announcements inserted with mourning border are charged at double rates.

BIRTHS.

APPLEBERG.—On Saturday, the 26th of October, at 33, Wiesbaden-road, Stoke Newington, to Mr. and Mrs H. Appleberg (née Flora Krichefski), a son. Relatives and friends please accept this, the only intimation.

BRENHOLZ.—On the 26th of October, at 28, Summer Hill-terrace, Birmingham, the wife of Leopold Brenholz (née Regina Cohen), of a son. African papers please copy.

ISAACS.—On Saturday, the 26th of October, 1907, at 36, Rathgar-road, Dublin, the wife of Joseph Isaacs, of a daughter. No cards.

KREVER.—On the 27th of October, at 2, Newington-green, N., the wife of Mark Krever (née Dollie Barnett), of a son. Bris Milah Sunday, November 3rd. No cards.

LYONS.—On the 28th of October, at 72, Prince George-road, Stoke Newington, the wife of Nathan Lyons, a son. Bris Milah, 2 o'clock, 4th November. No cards.

SAMSON.—On the 31st of October, at 41, Arundel-gardens, Bayswater, to Mr. and Mrs. Alfred Samson, a daughter.

TRIBICH.—On the 30th of October, at Wood View, Bradford, to the Rev. and Mrs Reuben Tribich, a son. Bris Milah Wednesday morning, at 10 o'clock. Friends and congregants please accept this, the only intimation.

WOLFF.—On the 23rd of October, 1907, at 7, Victoria-street, Newcastle-on-Tyne, to Mr. and Mrs. A. Wolff (née Rose Manham), a son. Relatives and friends kindly accept this intimation. No cards.

BARMITZVAH.

FREEDMAN.—Herbert (Bertie) Freedman eldest son of Mr. and Mrs. Chas Freedman, of 1, Brookside-terrace, Sunderland, will read a portion of the Law and Haphtorah at Moor-street Synagogue, on Saturday, November 2nd. "At home." Saturday and Sunday, November 2nd and 3rd, 1907. No cards.

GOWLER.—Marcus, son of Mr. and Mrs. Gowler, will read the Sedrah on Saturday, November 9th, at the השכמה of Mr. Morris Goldstein, 35, Northwold-road. Reception on Saturday and Sunday, November 9th and 10th, from 3 to 7 p.m., at 25, Rectory-road, Stoke Newington. Relatives and friends kindly accept this, the only intimation.

KING.—Samuel, eldest son of Mr. and Mrs. H. King, of the Black Horse, Leman-street, will read a portion of the Law at the Great Synagogue, Duke-street, on Saturday, November 2nd.

MARCUSON.—Harold, son of Mr. and Mrs. Julius Marcuson, 117, Varna-road, Birmingham, will read a portion of the Law at the Synagogue, Singer's Hill, on Saturday, November 9th. "At home" Sunday, November 10th, from 3 till 6.30.

SONFIELD.—Simon, eldest son of Mr. and Mrs. F. Sonfield, of 71, Green-street, Bethnal Green, will read a portion of the Law at Fieldgate-street Synagogue, on Saturday, November 2nd, 1907.

MARRIAGES.

ANSELEM : ISAACS.—On the 21st of October, at the Hampstead Synagogue, Alfred Anselem, of Buenos Aires, to Rebbie, daughter of Mr. and Mrs. Abraham Isaacs, 11, Crediton-road, Hampstead.

HAYES : COHEN.—On Sunday, the 27th of October, 1907, at the South-East London Synagogue, by the Rev. N. Goldston, Phœbe, third daughter of Mr. and Mrs. A. Hayes, of 250, Queen's-road, New Cross, to Coleman, youngest son of Mrs. Cohen, of 35, Old Compton-street, Soho.

HENOCHSBERG : HERMANN.—On the 16th of October, at the North London Synagogue, by the Rev. Walter Levin and the Rev. S. Munz, Carrie, eldest daughter of Mr. and Mrs. M. J. Henochsberg, of 58, Grosvenor-road, Highbury New Park, to Louis, eldest son of Mr. and Mrs. H. Hermann, of Hoe-street, Walthamstow.

NEUFLIESS : SHAER.—On the 2nd of October, 1907, at Johannesburg, Rachel Neufliess, of Johannesburg, to Louis Shaer, of Lichtenburg.

SYMONDS : SECUNDA.—On Sunday, the 27th of October, 1907, at the German Synagogue, Spital-square, E., by the Rev. Mr. Levey, assisted by the Rev. A. J. Hoffmann, Ray, eldest daughter of Mr. and Mrs. J. Symonds, 14, Bell-lane, E., to Lewis, second son of Mr. and Mrs H. Secunda, of 7, Hunt-street, Spitalfields. African papers please copy.

WOLF : PULVERMACHER.—On the 27th of October, 1907, at the Great Alie-street Synagogue, by the Rev. Avigdor Chaikin, assisted by the Rev. M. A. Epstein and the Rev. Mr. Abramovich, Sarah, younger daughter of Mr. and Mrs. L. Wolf, to Ralph Max son of Mrs. and the late Mr. J. Pulvermacher.

WORMSER : WALLACH.—On the 9th of October—ב' ר"ח חשון—at Cologne, by Oberrabbiner S. Hirsch, of Zwolle, brother-in-law of the bride, Lea, third daughter of Mrs. and the late Mr. Raphael Wormser, of Karlsruhe, to Solomon, son of Mr S. Wallach and the late Mrs. Johanna Wallach, of 119, Petherton-road, Canonbury, N.

SILVER WEDDING.

BOAS : VAN GELDER.—On the 7th of November, 1882, at Silver's Rooms, by the Rev. M. Myers, assisted by the Rev. M. Lesser, Sydney, only son of Mr. and Mrs. M. Boas, to Bessie, second daughter of Mr. D. Van Gelder.—47, Park-lane, Clissold Park, N.

GOLDEN WEDDING.

PHILLIPS : OPAS.—On the 25th of October, 1857—16th Cheshvan—at Karlish, Poland by Rabbi Auerbach, M Phillips, to Esther Opas, 122, Jubilee-street, Mile End. Australian papers please copy.

DEATHS.

ABRAHAMS.—On the 28th of October, at the Duke's Head, 181, Whitechapel-road, E., Florrie, the dearly beloved wife of Joshua Abrahams, aged 25 years God rest her dear soul. Shiva at 72, White Horse-lane, Stepney, E.

ABRAHAMS.—On the 28th of October, at the Duke's Head, 181, Whitechapel-road, E., Florrie Abrahams, the dearly loved daughter of Joseph and Adelaide Levy, of 72, White Horse-lane, Stepney, E., and sister of Mrs Mark Cohen, of Pretoria Shiva at White Horse-lane. American and African papers please copy.

BARNETT.—On the 25th of October, Phœbe Barnett, of 27, Clifton-road, beloved sister of Mrs. Alfred Raphael, of 34, Compayne-gardens, Hampstead, and of Miss Lewin, 1 G, Maida Vale-mansions. God rest her soul.

BENSABAT.—On the 9th of October, at 2a, Bickenhall-mansions, Gloucester-place, W., A. Bensabat, Honorary Consul for Portugal. Deeply mourned by his daughters.

BROOKS.—On the 22nd of October, at 75, Balsall Heath-road, Edgbaston, Birmingham, Joseph Brooks, aged 73. Deeply mourned by his wife, sons and daughters.

CASRIL.—On the 24th of October, at 9½, King-street, Hull, Marcus Casril, aged 76. Deeply mourned by his sons and daughter. May his soul rest in peace.

DA COSTA.—On the 27th of October, Hannah, the dearly beloved wife of Isaac Gomez Da Costa, of 42, White Lion-street, Spitalfields. Deeply mourned by her sorrowing husband, children and relatives. May her dear soul rest in peace. Shiva at the above address.

ELIAS.—On Thursday, the 31st of October, at 130, Queen's-road, Finsbury Park, Esther, the dearly beloved mother of Charles Elias, of The Hollies, East Avenue, Walthamstow. Shiva at Walthamstow.

ELIAS.—On the 31st of October, at 130, Queen's-road, Finsbury Park, Esther, relict of the late David Elias and dearly beloved mother of Gertrude Little, Bertha Abrahams, and Edgar, Charles, James, Alfred and Julius Elias, aged 76. Deeply mourned by her sorrowing children and grandchildren. May her dear soul rest in peace Shiva at Mrs. Abrahams', 53, Amhurst-road, Hackney, N.E.

ELIAS.—On the 31st of October, at 130, Queen's-road, Finsbury Park, Esther, dearly beloved mother of Gertrude Little, of, 146, High-street, Walthamstow. Deeply lamented by all who knew her. Shiva at 53, Amhurst-road, Hackney, N.E.

EMANUEL.—On the 27th of October, Joseph, the eldest son of the late Morris, and step-son of Hannah Emanuel; brother of Mr. J. Emanuel, Mrs G. Bowman, and Mrs. B. Mitchell. Deeply mourned by his brothers and sisters. Shiva at 4, College-street, Tredegar-square, Bow. African and American papers please copy.

EMANUEL.—On the 27th of October, Joseph, the eldest son of the late Morris and Carrie Emanuel; brother of Mrs. G. Brown and Mrs. I. Barnett. Shiva, 33, Merchant-street, Bow.

FONTYN.—On the 25th of October, at Leiden, Holland, Alexander (aged 80), eldest brother of Mr. J. Fontyn, 26, Cazenove-road, Stamford-hill; Mrs. Hyman, Manchester; and Mrs. Robles, Gateshead-place, Mile-end.

FRESCO.—On the 25th of October, suddenly, at 29, Herbert-street, New North road, Jacob Fresco, aged 55, the dearly beloved husband of Rebecca Fresco and father of Eleazer and Saul David Fresco. May his dear soul rest in peace.

HARTOG.—On the 29th of October, at 22, Brondesbury-villas, N.W., after a short illness, Marion, widow of the late Alphonse Hartog, aged 86. Funeral will leave for Willesden Cemetery, Friday, November 1st, at eleven. Friends kindly accept this (the only) intimation.

HIMELSTEIN.—On the 22nd of October, at 47, North-street, Dowlais, Myer Himelstein, the dearly beloved husband of Diana, and father of Harris Himelstein, after a short, but severe, illness Sadly mourned by his sorrowing widow, son and daughter-in-law. May his dear soul rest in peace. South African papers please copy.

HYAMS.—On the 25th of October, Esther, eldest and dearly beloved daughter of Henry H. Hyams, of 20, Netheravon-road, Chiswick, W. ת'נ'צ'ב'ה.

HYAMS.—On Friday, the 25th of October, after a few days' illness, Esther, the dearly beloved daughter of Sarah Hyams, of 40, Pyrland-road, Canonbury, N., and beloved granddaughter of the late Philip Vallentine. May her dear soul rest in peace.

HYAMS.—On the 28th of October, after a serious accident, Hyam Hyams, of 115, Whitechapel-road, E., beloved husband of the late Phœbe Hyams and father of Mrs. M. J. Swalf (née Lizzie Hyams) May his dear soul rest in peace. Shiva at 21, Martaban-road, Listria Park, Stamford Hill, N.

HYAMS.—On the 28th of October, 1907, corresponding with 20th of Cheshvan, 5668, after a serious accident, Hyam Hyams, aged 64 Deeply mourned by his sorrowing children, Alexander, of Pietersburg, South Africa; Mrs. Abrahams, 2, Pavilion-yard, E.; Mrs. Fisher, 29, South Block, Stoney-lane, E.; Mrs Levy, 8 Mount-street, E.; Mrs. Swalf, 21, Martaban-road, N.; Katie and Golda Shiva at the above addresses. African, American and Australian papers please copy.

KAUFMAN.—On the 25th of October, at 22 Spurstowe-road, Amhurst-road, Hackney, Caroline Kaufman, beloved mother of Mrs. Avidon, aged 92. Deeply mourned by her sorrowing daughter, step-daughter, grandchildren, relatives and friends. Peace to her soul. Amen.

MYERS.—On the 17th of October, at Holland Park Gardens, W., Alexander Myers, late of Myers and Cantor, Sydney, New South Wales.

RABBINOWICZ.—On Sunday, the 27th of October, Queenie, the infant daughter of Mr. and Mrs E. W. Rabbinowicz, of 289, Amhurst-road, Stoke Newington, N.

SALPE.—On the 24th of October, Barnet Salpe (Avrom Bēr), of Leeds, after one day's sickness. Father of Samuel Salpe, "Sylvia Villa," Northfleet-terrace, Leeds; also of Esther, Lillie, Solomon and Marks; and brother of J. M. Salpe, of Hull. Deeply mourned by relatives and friends. May his soul rest in peace.

IN MEMORIAM.

BERNSTEIN.—In loving memory of our dear father, Samuel Bernstein, who departed this life November 18th, 1906—1st Kislev, 5667. Gone, but not forgotten.

DA COSTA.—In unfading remembrance of our dear mother, Rosa (Chopper) Da Costa, who died October 29th, 1899—Cheshvan 25th, 5660. Sadly missed and fondly remembered by her loving daughters, Mrs. Sol. Costa and Miss Lizzie Da Costa, 17, Alderney-road, E.

HYAMS.—In loving memory of our beloved husband and father, Goodman (Goody) Hyams, who departed this life on November 13th, 1895. May his dear soul rest in peace.—Mrs. Hyams, 87, Middlesex-street, and Lew and Sam Hyams, Johannesburg.

MOSS.—In loving memory of my dear parents, Lewis and Maria Moss, died November 13th, 1903, and November 4th, 1905. God rest their souls.—Mrs. Myers, 93, Eleanor-road, Hackney.

SOUHAMI.—In ever loving memory of our dear husband and father, Elias Souhami, who departed from us November 4th, 1900. God rest his soul.

TOMBSTONES TO BE SET.

BEIRNSTEIN.—The tombstone in ever loving memory of the late Esther Beirnstein, of Musters-road, Nottingham, will be set at the Nottingham Cemetery, on Sunday, November 3rd, at 3.30 p.m.

BERNSTEIN.—The tombstone in memory of the late Samuel Bernstein, will be set on Sunday, November 3rd, 1907, at Crumpsall Cemetery, Manchester, at 3.30 p.m. Conveyances will leave 3 p.m., from the Great Synagogue, Cheetham Hill-road. Relatives and friends kindly accept this, the only intimation.—B. and W. Bernstein, 7, Smedley-lane, Manchester.

GILBERT.—The tombstone in loving memory of the late Eva Gilbert, of 51, Underwood-street, E., will be set at Plashet Cemetery, on Sunday next, at 3 o'clock. Relatives and friends please accept this, the only intimation.

ROSENBERG.—The tombstone in memory of Esther, wife of Elias Rosenberg, of 216, Brunswick-buildings, Goulston-street, E., will be set at Plashet Cemetery on Sunday next, November 3rd, at 3 p.m.

VALENTINE.—The tombstone in memory of the late Sarah H. Valentine, will be set at the Spanish and Portuguese Cemetery, Mile-end-road, on Sunday, November 10th, at 12 o'clock.

Announcements Continued on Page 2.

ALLIANCE

Assurance Company, Ltd.

HEAD OFFICE:
BARTHOLOMEW LANE, LONDON, E.C.

Accumulated Funds, £16,000,000.

CHAIRMAN:

Right Hon.
LORD ROTHSCHILD, G.C.V.O.

The operations of the Company extend to the following, among other branches of Insurance:—

LIFE. FIRE. MARINE.

Workmen's Compensation (including Clerks, Shop Assistants, Domestic, Agricultural and Estate Servants).

Personal Accident and Disease.

Third Party Risks.

Burglary and Theft.

Fidelity Guarantee.

Annuities.

Leasehold and Capital Redemption Policies.

The terms and conditions of Insurance for all classes of risks are favourable to the Insured.

The Directors invite proposals for Loans on, or the purchase of, Reversions and Life Interests.

Prospectus and Proposal Forms may be had on application to any of the Company's Offices or Agents.

ROBERT LEWIS, *General Manager.*

TOMBSTONES TO BE SET.

Continued.

WHARMAN.—The tombstone in loving memory of the late Simon Wharman, of 43, Petherton-road, Canonbury, will be set at Willesden Cemetery on Sunday, the 10th inst., at 12 o'clock. Relatives and friends kindly accept this, the only intimation.

ZEKEL.—The tombstone to the memory of the late Esther Zekel (sister of Mrs. B. Salomons), will be set at West Ham on Sunday next, the 3rd of November, at 12 o'clock.

RETURN THANKS.

MRS. ANNIE BILLS returns thanks for kind expressions of sympathy received on the death of her dear father.—596, High-road, Leytonstone, E.

MR. PHILIP GOLDSTEIN, ABRAHAM, JOSEPH and PETER BLUMENTHAL, MRS. SAMPSON, MRS COHEN and MRS. B. JACOBS return thanks to relatives and friends for kind letters and visits, etc, received during the week of mourning for their late wife and sister.

MRS. GOODFRIEND, SONS and DAUGHTERS return thanks for kind letters and visits of sympathy received on their sad bereavement.—24, Myrdle-street, Commercial-road.

MR. J. ISAACS, of 46, Mile End-road, returns thanks for visits, letters and cards of condolence during the week of mourning for his beloved father.

THE SONS, DAUGHTER and SISTERS of the late Moses Joel return sincere thanks for visits, cards and other expressions of sympathy received during their week of mourning.—52, Ferntower-road, Canonbury, N.

MR. and MRS. B. LEWIS, on their son Mark's behalf, thank all relatives and friends for presents, etc., received on the occasion of his Barmitzvah.—56, Whitehorse-lane, E

MR. and MRS. L. SECUNDA, of 15, Spital-street, E.C., thank all relatives and friends for their handsome presents and telegrams received on the occasion of their marriage, which was held at King's Hall, Commercial-road, October 27th, 1907.

LAZARUS JOSEPH BARNETT deed.

PURSUANT to the Statute 22 and 23, Victoria, cap 35. Notice is hereby given that all persons having any claims against the Estate of Lazarus Joseph Barnett late of 54, Pyrland-road, Canonbury, and 67, Columbia-road, Bethnal Green, both in the County of Middlesex, Rag Merchant who died on the 12th day of May 1907 and whose will was proved in the Principal Probate Registry by Maria Barnett, the sole Executrix on the 25th day of June 1907 are required to send particulars in writing of such claims to the undersigned on or before the 9th day of December, 1907 after which date the Executrix will distribute the assets of the deceased having regard only to the claims of which she shall then have had notice. Dated this 30th day of October 1907 Norman H. Aaron, 64, Moorgate-st, E.C., Solicitor to the Executrix.

THE PROPOSED NEW SYNAGOGUE AT SOUTHPORT.

I, W. ARONSBERG, notice in the *Jewish Chronicle* of the 25th of October, an insertion in the advertisement columns with respect to the appeal for a new synagogue at Southport, which states that the President and Executives having learnt that some person has made a premature appeal and received donations on behalf of the proposed new synagogue, will be glad if all who have subscribed will communicate with them. This is a most extraordinary and unparalleled proceeding. Mr. Herman Plotzker, the President, did all that he could in his power to persuade me to send out the appeal. With reluctance I promised. First of all Mr. Plotzker wrote out a copy of the appeal in his own way and then he begged me to go to Mr. Brown, ex-Mayor of Southport, and solicitor to the estate containing the plot of land, with his kind regards and compliments to amend the appeal, which he did The appeal ends with the words: Donations will be very gratefully received and acknowledged by Mr. Herman Plotzker, the President of the Southport Hebrew Congregation, 26, Roe-lane, Southport. I had it printed. I sent a copy of this appeal to Mr. Plotzker, which he approved. Four days after I sent all the appeals away. After a week some cheques and postal orders were sent to Mr. Plotzker. In about two or three days, Mr. Plotzker stopped me in the street and told me that the Congregation will not have the synagogue built this year. So we came to the conclusion to return the cheques and postal orders to the senders, which I did next day.

Meyrick,
Bournemouth.
28th October, 1907.

NORTH MANCHESTER SYNAGOGUE, BURY NEW-ROAD, MANCHESTER.

WANTED.—Secretary, resident in Manchester.—Apply in writing to P. Pariser, 3, Peru-street, Higher Broughton.

UNITED SYNAGOGUE.

SPECIAL SERMONS TO-MORROW (SABBATH).

Synagogue.	Preacher.
GREAT (Inaugural Afternoon Address to Working Men and Women)—	The Rev. the CHIEF RABBI.
CENTRAL—	Rev. H. L. PRICE.
HAMPSTEAD (Children's Service, 12 15)—	Rev. A A GREEN.

THE Managers of the HAYES CERTIFIED INDUSTRIAL SCHOOL FOR JEWISH BOYS beg to ACKNOWLEDGE with grateful thanks a cheque for £125, per Messrs Harrison and Davies, being 25 per cent of the sum of £500 allocated to this institution by the Executors of the late Mrs Lewis-Hill, under the legacy of £3,000 for Jewish schools in London and the surrounding districts, in memory of the late Mr. Samuel Lewis.

MANCHESTER CONGREGATION OF BRITISH JEWS.

APPLICATIONS are invited for the vacant post of Minister. Applications giving full particulars should be addressed not later than November 15th to

I. A. ISAACS,
October 10th, 1907-5668. Secretary.

SOCIETY OF PROMOTERS OF CHARITY

FOR DISTRIBUTING BREAD, MEAT AND COALS TO THE POOR DURING THE WINTER.

FOUNDED 1840.

THE ANNUAL BENEFIT

of the above Society will take place at the

THEATRE ROYAL, DRURY LANE

(By kind permission of the Directors),

On MONDAY, NOVEMBER 25th, 1907 (until November 30th inclusive), when will be performed

"THE SINS OF SOCIETY,"

By Cecil Raleigh and Henry Hamilton.

Managing Director ... Mr. Arthur Collins.
Business Manager ... Mr. Sidney Smith.

Tickets (the sale of which only benefit the Charity) may be obtained from, and Donations received by, the following members of the Committee:—

PRESIDENT:
Mr. Walter Hyman, Firenze, Lansdowne-place, Russell square, W C

VICE PRESIDENT:
Mr. J. M. Levy, J.P., Louise House, 28, Rivercourt-road, Hammersmith.

TREASURER:
Mr. Daniel Angel, Past-President, 30 Bloomsbury-street, Bedford square, W C

PAST-PRESIDENTS:
Mr. John I. Hyman, Portland Wharf, St Anne-street, Commercial-road.
Mr. Asher Isaacs, 14, Mecklenburgh-square, W.C.
Mr. B. Marcus, 37, Conduit-street, W.
Mr. David Walter, 68, Commercial-street, E.

FOUNDER:
Mr. M. Raphael, 22, Cranbourne-street, W C.

Mr. Alphonse Abrahams, Audrey House, Ely-place, E.C.
Mr Edward Benjamin, Barron's-place, Waterloo-road, S.E.
Mr. Aubrey Hyman, 35, Finchley-road, N.W.
Mr Marc Lazarus, 1, Chatsworth-road, Brondesbury, N.W.
Mr. Humphrey J. Phillips, 10, St. Petersburgh-place, W
Mr. Ellis Raphael, 9D, Hyde-park-mansions, W.
Mr. Charles Moss Woolf, 190, Aldersgate-street, E.C.

Orchestra Stalls, 10/6; Grand Circle, 10/6, 7/6, 6/-; First Circle, 6/-, 5/-; Balcony, 5/-, 4/-; Pit, 3/-; Amphitheatre, 1/6.

SALE BY AUCTION.

Removed for convenience of sale.
To Grocers, Oilmen, Confectioners, Chemists and others. Salvage.

MR. WILLIAM F. LAING will SELL by AUCTION, without reserve, at the warehouse, 29, Fulbourne-street, Whitechapel-road, London, E., on TUESDAY, November 12th, 1907, at twelve o'clock sharp. Stock comprising 1,500 lbs. blended teas, coffee, whole and ground; cocoa, spices candied peel, sugar, jellies, jams, marmalade bottled and tinned fruits, almonds, self-raising flour, gelatine, rice, haricot beans, ox tongues, potted and other meats, Bovril, sardines, 100 cases "Brassoline" metal polish, soaps, candles, vinegar, paper and string, Hudson extract, starch, etc.

High class confectionery, mineral waters, Apollinaris, Perrier, etc.

Quantity patent medicines, tin, iron and enamelled ware, brushes and brooms, mats, fancy stationery, paints, etc., platform weighing machine by Army, current-cleaning machine, tea and other canisters and large assortment of miscellaneous articles, which are in good condition.

Goods on view day previous to sale Catalogues on the premises and of the Auctioneer, 148 Whitechapel-road, London, E., and Mitcham, Surrey.

Telephone: 3,114 Central.

SALES BY AUCTION.

MESSRS. S. H DAVIDS and CO., AUCTIONEERS and SURVEYORS, VALUERS, ESTATE AGENTS, INSURANCE EXPERTS, & ASSESSORS, 11, ARGYLL PLACE, REGENT-STREET, W.
Telegrams, "Tenantless, London."
Telephone, 6,356, Gerrard.

RESULT of AUCTION SALE.

89 and 91, Pekin-street, Poplar	Sold.
49, Natal-road, Bowes Park	Sold.
111, Graham-road, Dalston	Sold.
53 & 55, Mayola-road, Lower Clapton...	Sold.

STOKE NEWINGTON.—74, Alkham-road, Cazenove-road.—Convenient non-basement Residence. Lease 68 years unexpired. Ground rent £7. Let at £42 p.a.

LEE.—1, Marlborough-road.—Well built detached Residence. Nine rooms bath, offices and long garden. Term 45 years unexpired. Gr. £2. With possession.

MESSRS. S. H. DAVIDS and CO. beg to notify that the above PROPERTIES were NOT SOLD at their Auction, and may now be TREATED FOR PRIVATELY.

Auction Offices, 11, Argyll-place, Regent-street, W.

By order of Trustees.—CHELSEA.—The capital Freehold Residence, known as No. 9, Halsey-street, Cadogan-square, comprising eight rooms, bath, domestic offices, and garden; let to substantial tenant at £70 per annum; also the Short Leasehold Residence, No. 3, Markham-square, near Sloane-square Railway Station; let on lease at £60, rising to £70, per annum.

MESSRS S. H. DAVIDS and CO. will SELL the above by AUCTION, at the Mart, E.C., on FRIDAY, November 22nd, 1907, at two o'clock.

Particulars and conditions of sale may be had of Mr. W. H. Herbert, Solicitor, 10, Cork-street, W., and of the Auctioneers, 11, Argyll-place, Regent-street, W.

SWISS COTTAGE.—Two excellent Leasehold Residences, known as Nos 4 and 5, College-terrace, occupying a healthy position, No 4 being let on lease at £85 p a, No 5 will be sold with possession. The houses are well fitted and in good repair, and contain 10 rooms, bath, offices, and garden. Held direct from the Ecclesiastical Commissioners for a term having about 45 years unexpired. Gr. £10 each

MESSRS. S. H. DAVIDS and CO will sell the above by Auction, at the Mart, E.C., on FRIDAY, November 22nd, 1907, at two o'clock.

Particulars and conditions of sale of Mr. Wm. Ashford, Solicitor, 55, Great Marlborough-street, W., and of the Auctioneers, 11, Argyll-place, Regent-street, W.

At a Times Price.

WEST HAMPSTEAD.—KEMPSEY, 75, Priory-road, situate in a quiet and select road, a few minutes' walk of the Metropolitan Electric, North London and Midland Railways, and good 'bus route. This Freehold, detached, non-basement, double-fronted residence, with beautiful, well-kept garden in rear, containing seven bed and dressing rooms, bath room (h. and c.), three reception rooms, excellent domestic offices; the whole in first-class repair; modern drainage.

GILLOWS will offer this residence to public auction, at the Mart, Tokenhouse-yard, E.C., on Thursday, Nov. 14, 1907 (unless previously disposed of), at two o'clock.

Full particulars of the Solicitors, Messrs Young and Sons, 29, Mark-lane, E.C., and at the Auctioneers' Offices, 181, Oxford-street, W.

By order of Mortgagees. Vacant Possession MAIDA VALE, 26, CLIFTON-VILLAS.—Secluded position close to motor omnibus service, 7 bedrooms, 2 reception rooms and usual offices; estimated rental £70 p a; lease 43 years, moderate ground rent.

MESSRS. MERRETTS will SELL the above by AUCTION at the Mart, E.C., on TUESDAY, November 12th, 1907, at 2 o'clock. Particulars of Messrs. Henry Hilbery and Son, Solicitors, 4, South-square, Gray's Inn, W.C., and of the Auctioneers, 2, Great James-street, Bedford Row, W.C.

THE MARLBOROUGH AUCTION GALLERIES,
13c, Great Marlborough Street, W.
(Entrance in Ramilies St., Oxford St., W.)

Important Sale of Pianofortes, Piano Players, American Organs, Harmoniums, Violins, Violoncellos, a double-action Harp, and other Musical Instruments.

MESSRS. SULLIVAN and CALLAGHAN will Sell by Auction at their Galleries as above, on MONDAY, November 4th, at 2 o'clock, a choice collection of high-class Baby, Boudoir and Upright Grand Pianofortes, by Steinway, Bechstein, Bluthner, Erard, Brinsmead, Collard and Collard, and other well known London and Continental makers. On view Friday and Saturday.

SALES BY AUCTION.

Country House in Town.
Thirteen acres in REGENT'S PARK.
By direction of the Executors of the late Rt. Hon. Lord Aldenham.

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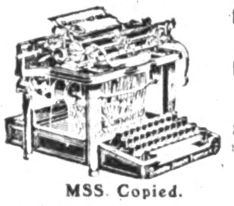

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"Unesana Teykeff."

SATURDAY EVENING, Nov. 2, at 8·20,
"First Love," or "No. 87."

MONDAY EVENING, Nov. 4th, at 8·20,
'The Russian Jew in America.'

TUESDAY EVENING, Nov. 5th, at 8·20,
'Henela,' 'The Jewish Medea.'

WEDNESDAY EVENING, Nov. 6, at 8·20,
"The Lost Paradise."

THURSDAY EVENING, Nov. 7, at 8·20,
"Deborah."

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NOTE: The *Jewish Chronicle* Telephone No. is **695** London Wall.

SPECIAL SERMONS.

SABBATH, November 2.

GREAT SYNAGOGUE: The Chief Rabbi.
CENTRAL SYNAGOGUE: Rev. H. L. Price
HAMPSTEAD SYNAGOGUE: Rev. A. A. Green (to children), 12·15.
JEWISH RELIGIOUS UNION: Dr. Charles Singer.
JEWISH RELIGIOUS UNION (East End Services): Mr. M. Epstein, M.A.

FORTHCOMING MEETINGS.

SATURDAY, November 2.

NORTH LONDON JEWISH LITERARY UNION, Hebrew-Speaking Circle, Classrooms, Poet's Road, 3·30.
LITERARY AND SOCIAL UNION, Debate, Vestry Hall, Great Synagogue, 7·15.
ASSOCIATION OF EAST LONDON ZIONISTS, Address by the Rev. Dr. Gaster, Jewish Working Men's Club, Great Alie Street, 7·30.
JEWISH INSTITUTE, Mulberry Street, Commercial Road, Lecture by Mr. W. H. Gover, LL.B., 8.

SUNDAY, November 3.

JEWISH BOARD OF GUARDIANS, Temporary Allowance Committee (rota), 10.
HAYES INDUSTRIAL SCHOOL, House Committee, at the School, 11·30.
RAMSGATE JEWISH LITERARY SOCIETY, Lecture by Rev. J. Myers, Montefiore College, 4.
WEST CENTRAL JEWISH WORKING MEN'S CLUB, 113a, Tottenham Court Road, Dance, 7·30.
SOUTH ESSEX JEWISH SOCIAL AND LITERARY UNION, Lecture by Dr. J. Snowman, Public Hall, Woodgrange Road, Forest Gate, 7·30.
ITO, YOUNG GENERATION OF ISRAEL BRANCH, Lecture by Rev. D. Wasserzug, York Minster Music Hall, Philpot Street, 7·30.
MACCABAEANS LITERARY AND SOCIAL SOCIETY, Lecture by Mr. S. Newman, Great Synagogue Chambers, 8·30.

MONDAY, November 4.

JEWISH BOARD OF GUARDIANS, Temporary Allowance Committee (rota), 2·30; Russo-Jewish Conjoint Committee (rota), 4; Industrial Committee (rota), 4·30; Board Meeting, 5.
JEWS' COLLEGE, Education Committee, 22, Finsbury Square, 5.
JEWISH BOARD OF GUARDIANS, Board Meeting, 5.
JEWISH RELIGIOUS UNION, Public Meeting, Wharncliffe Rooms, Hotel Great Central, 8·30.
HAMMERSMITH JEWISH LITERARY SOCIETY, Lecture by Rev. Dr. H. Gollancz, Synagogue Vestry-room, Brook Green, 8·30.

TUESDAY, November 5.

ASSOCIATION FOR THE PROTECTION OF GIRLS AND WOMEN, Committee, Charcroft House, 11.
JEWISH BOARD OF GUARDIANS, Relief Committee (rota), 4; Fixed Allowance Committee (rota), 4.

WEDNESDAY, November 6.

JEWISH ASSOCIATION FOR THE PROTECTION OF GIRLS AND WOMEN, Visiting Committee, 11, Queen's Gate, 11·30.
JEWISH BOARD OF GUARDIANS, Loan Committee (rota), 4; Fixed Allowance Committee (rota), 4; Emigration Committee (rota), 4; Industrial Committee (rota), 4·30.
JEWS' TEMPORARY SHELTER, Executive Committee, 4·30.
NORTH LONDON JUNIOR LITERARY AND SOCIAL UNION, Debate, Classrooms, Poet's Road, 8·30.
UNION OF JEWISH WOMEN, Executive Committee, 59, Gloucester Place.

THURSDAY, November 7.

JEWS' HOSPITAL AND ORPHAN ASYLUM, House Committee, Hamilton House, 4.
JEWISH BOARD OF GUARDIANS, Relief Committee (rota), 4; Executive Committee, 5.
NORTH LONDON JEWISH LITERARY UNION, Lecture by Mr. Bertram Jacobs, LL.B., Classrooms, Poet's Road, 8·30.

MONDAY, November 11.

BOARD OF GUARDIANS, Special Meeting, Offices of the Board, 5.

WEDNESDAY, November 13.

JEWS' COLLEGE, Council, Queen Square House, 8·30.

THURSDAY, November 14.

NORTH LONDON GROCERY RELIEF FUND, Inaugural Meeting, Jewish Working Men's Club Great Alie Street, 11·30
JEWISH DAY NURSERY, Bazaar, 56, Westbourne Terrace, 2·30.

CALENDAR FOR THE WEEK.

Day of Week.	Hebrew Date.		Civil Date.		Portion.	Haphtorah.
Fri.	Cheshvan	24	Nov.	1	חיי שרה Gen. xxiii. 1 to xxv. 18.	I. Kings i. 1-31.
Sat.		25		2		
Sun.		26		3	This Day (Friday) Sabbath commences at 4. Sabbath terminates to-morrow at 5·14. Monday next, November 4, will be תענית שני. Friday next, Nov. 8, Sabbath will commence at 4.	
Mon.		27		4		
Tues.		28		5		
Wed.		29		6		
Thurs.	Kislev (29 Days)	1		7		

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— REFERENCES: —

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I. Abrahams, Esq., M.A., Cambridge.
Rev. A. P. Bender, M.A., Cape Town.
H. Bentwich, Esq., LL.B., Avenue Road, N.W.
Prof. I. Gollancz, M.A., King's College, London.
Rev. Prof. H. Gollancz, Litt.D., M.A., University College, London.
Rev. A. A. Green, 17, Inglewood Road, West Hampstead, N.W.
E. Harris, Esq., M.A., Headmaster, Jews' Free School, Manchester.
Rev. I. Harris, M.A., 50, Norfolk Square, Hyde Park, W.
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— A —

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LONDON: FRIDAY, NOVEMBER 1, 1907—5668.

WEEK BY WEEK.

SPECIAL ARTICLES:—

Interview with Mr. Carl Schloesser, entitled "Three Generations of Artists." (pp. 18—19)
"On Guard: A Sketch." By Nahum Sokolow. (p. 21)
"The Aliens Act and its Administration." (pp. 14—15)
"In the Communal Armchair." (p. 7)
"Books and Bookmen." (p. 22)
"From Far and Near." (p. 26)

Information reaches us that negotiations are in active progress in Constantinople respecting concessions to be offered to Jews in Palestine. (p. 8)

We learn from an authoritative source that there is to be a reduction in the naturalisation fee, commencing from next year. (p. 19)

The President of the Jewish Board of Guardians has sent a letter to each member of the Board and its Committees, stating that a serious financial crisis confronts the institution, and that a meeting of members of these bodies is to be held on the 11th inst., which Lord Rothschild has promised to attend. (p. 13)

The marriage of Mr. Osmond E. d'Avigdor Goldsmid and Miss Alice Landau, took place last week in Paris. (p. 10)

Several cases were heard by the London Immigration Appeal Board this week. (pp. 14—15)

On Sunday, Professor Israel Gollancz was elected President of the Maccabæans, and a presentation was made to Mr. M. H. Spielmann on retiring from that office. (p. 20)

The Revs. Charles Voysey and Dr. Salis Daiches write to us in reference to the first of the series of papers on Conservative Judaism and Modern Thought, which recently appeared in our columns. (p. 8)

The death is announced, at the age of 86 years, of Madame Alphonse Harteg. (p. 6)

An account of the career of M. Louis Lévy, Minister of the new Liberal Union (the Reform Congregation in Paris), is given. (p. 11)

M. Keun, Roumanian Consul in Symrna, in an interview with M. Nabon, paid a high tribute to the Jews of that city. (p. 11)

Our Berlin correspondent sends some particulars of the career of Herr Harden, who was Defendant in the recent Von Moltke libel case, and who is of Jewish parentage. (p. 11)

The Duma campaign, the situation at Odessa, and the elections, are among the subjects dealt with by our Russian correspondents. (pp. 12—13)

Some account is given of the history of the Seminary for the Science of Judaism, Berlin, which has recently been installed in a new building. (p. 11)

A representative of the *Jewish Chronicle* has interviewed the eminent oculist, Mr. W. Lang, F.R.C.S., as to the possibility of error in diagnosing trachoma, the disease for which a large number of immigrants are rejected under the Aliens Act. (p. 17)

Dr. David de Sola Pool has been appointed assistant minister of the Congregation Shearith Israel, New York. (p. 19)

We reprint a paper recently read by Mr. Elkan N. Adler before the Hammersmith Jewish Literary Society, on "The Restriction of Immigration into America." (pp. 15—17)

Our Paris correspondent states that an opportunity offers itself whereby the Sunday Observance Act in France might be amended, and that the Jews may profit by the opportunity. (p. 10)

A further batch of Roumanian refugees passed through London last Saturday on their way to Canada. (p. 13)

Sergeant-Instructor J. H. Levey has been appointed Sergeant-Major at the School of Instruction, Chelsea. (p. 25)

A further meeting of the conference of Jewish charities relative to co-operation in the placing of contracts was held on Wednesday. (p. 28)

A meeting of the Jewish Religious Education Board was held last Wednesday. (p. 27)

Anarchy at Odessa.

The situation at Odessa presents a remarkable picture. Practically the whole city is in the hands of a small band of criminals. Disorder is a constant occurrence. Riots, robbery, and murder are indulged in with impunity. The town is hurrying into commercial decay and impoverishment, and a veritable reign of terror is proceeding. General Novitzky, the Prefect, upon whom so many hopes hung, makes many speeches, but does nothing. With rare, though unconscious, irony he assured a deputation of business men that he felt certain that the streets of Odessa would be rendered safe—in no distant future! That the Prefect of a great city can only undertake that the public thoroughfares under his charge will be safe for human life and honour at some "not distant future" is surely an amazing declaration. Odessa has not been undergoing a state of siege. It is not under martial law. Then why does the constituted authority express his inability to preserve the ordinary decencies of civilised existence? The explanation is perfectly simple. It is to be found in the continued alliance of the riff-raff of the population and the gentlemen of the Tsar's Court. The roughs who are tyrannising the city are a mere handful in number, but the Prefect is powerless against the bureaucrats and aristocrats who patronise them and who are the real rulers of Russia to-day. M. Stolypin may telegraph instructions to repress disorders. The "yellow shirts" of Odessa laugh at him and his behests. They know, and openly declare, that no punishment can overtake them, and that even if it did they could rely on the gracious clemency of the Tsar to pardon them as he has pardoned their fellows. As a matter of fact no arrests are made. The hooligans remain armed to the teeth. General Novitsky, if he be an honest man, will go about his business and refuse to be the instrument of bureaucratic infamy, or Prime Ministerial impotence. That the Tsar should prefer to ruin a great city rather than make a clean sweep of his hooligan adulators is an astounding proof of the viciousness of the present *régime*. To foreign observers the position of Odessa has at least the commanding utility of serving to demonstrate in a concise form the intolerable situation in Russia as it exists to day.

Jews' Free School.

It is a matter for satisfaction that the question of the Headmastership of the Jews' Free School, which has been so long in suspense and has given rise to not a little unpleasant controversy, has at last been settled and a competent successor appointed to Mr. Abrahams. Mr. Bowman, who is entitled to the congratulations of the community, has been appointed to a post of supreme importance. These are days of educational transition. The whole theory of the denominational school is loudly assailed. It is challenged not only without, but also within our own community. The immediate future is likely to see changes introduced which will tax the spirit and the ability of the heads of such schools to the utmost. It is on the continued success of such institutions as the Jews' Free School that the perpetuation of the denominational system will depend. The Jewish community as a whole desires this perpetuation. It has made great and continuous sacrifices in support of it, and it therefore, hopes and, we are sure, may confidently anticipate, that the great institution in Bell Lane will, under its new Headmaster, remain thoroughly Jewish in tone and spirit, while maintaining the high traditions of the past in the sphere of secular instruction. Mr. Bowman has a task of very great difficulty. The Jews' Free School is not only largely filled by children born abroad, many of whom cannot speak the language of this country when they are first enrolled on the books, but it contains an abnormally big proportion of the very poor, and is almost without that leavening of the comparatively more comfortably placed pupils who are to be found in other institutions. Above all, the very size of the school, with its more than 3,000 scholars, opens up problems to which most other schools are unaccustomed. In these circumstances, the prime qualities needed are personal contact, harmony, and sympathy. There must be sympathy not only between the teachers and the children, but between the teachers and their chief, as well as between the managers and the local authority which is now in charge of London's educational work. In no other way—as those immediately concerned will be the first to admit—is it possible for this important institution to work smoothly and successfully; and the Jewish community, whose interests are so largely and intimately interwoven with the Bell Lane School, will look forward hopefully not only to an even completer adoption of these principles, but to an era of ever greater success for this most remarkable and most treasured of its varied institutions.

The "Jewish Quarterly Review."

With great regret the community will have heard of the intention to discontinue the *Jewish Quarterly Review*. This is not the place to discuss the great service which this scholarly publication has rendered to Jewish literature and theology not only here but abroad. All are agreed as to the sterling value of the review and the admirable work it has done. They will readily acknowledge the public spirit which has enabled it to continue its issue for a period of nearly twenty years, and will hereafter still enable it to be published occasionally. What gives one furiously to think is the fact that the review should have only survived so long at the cost of a considerable pecuniary sacrifice; and that it should, in the long run, have to confess itself beaten. The indifferent success of the literary societies—though they are, of course, more popular in character—and the fact that the Jewish Study Society was not long ago at death's door, and was only saved by a special effort, go to show as in the case of the *Quarterly Review* that the community is not yet educated up to the point when Jewish learning can flourish in its midst. Anglo-Jewry, in all that relates to Jewish learning, is apparently still at the alphabet stage. Its thoughts and its interests are elsewhere. It is a situation not flattering to our ideals, or hopeful for our future. Mr. Montefiore and Mr. Abrahams, upon whom has fallen the burden of producing the *Quarterly Review* all these years, have been courageous pioneers. The army that ought to have followed them has not yet been recruited.

The Children's Holidays Fund.

It is a pity that so excellent a movement, and one which has so high a claim upon the public as the Jewish Children's Country Holidays Fund, should be marred by a function open to so much objection as the annual "Thanksgiving" service. It is difficult to see what purpose is sought to be served by this service. Those who work so splendidly, so whole-heartedly and so nobly for this movement cannot for an instant be supposed to desire to parade their good deeds or to make the little beneficiaries of them feel their position, which, at first sight, would appear to be the only tangible results aimed at by these "thanksgivings." We know the men and women who are responsible for the Fund, and we know that nothing could be more repugnant to them than any such notion. Maybe the fact that the service is quite naturally capable of such a construction will prove for them a strong argument for its discontinuance. We see no more reason for a "Thanksgiving" for this Fund than for any other charity. The imagination recoils at the idea of say, the recipients of the Soup Kitchen bounty or of the fixed allowance Committee of the Board of Guardians, being marshalled to an annual "Thanksgiving" service. For Lazarus thus to be impelled to exhibit his

sores would be intolerable. But the harm done in such case would be less than to those who receive the benefit of the Country Holidays Fund, because they are children from whom especially all idea of charity and dependence on charity should, as far as possible, be carefully hidden. The Fund is, in all other respects, so efficiently managed that we feel certain those in authority will have regard to this objectionable feature in its arrangements. We feel sure, too, that the public will respond liberally to the appeal which is made in our correspondence columns, for the Fund well deserves hearty support.

The Growth of American Jewry. We have become accustomed in this country to the stereotyped newspaper report that, "in consequence of yesterday being the Black (*sic*) Fast, and the absence of the Jewish contingent, the Stock Markets were dull," although we hardly expected to be told, as we were during the recent holiday, that the occurrence of the second day of the Festival of Tabernacles had led to similar results. In the United States, however, the effects of a Jewish holiday are much more drastic. Not only does it interfere appreciably with business, but it often almost stops the school curriculum. Prior to last Rosh Hashana the postal authorities found it necessary to issue appeals to the Jewish inhabitants to post their letters and cards early, much in the same way as is done in this country at Christmas time in the case of the general population. But perhaps the most curious point is that on the Day of Atonement hundreds of Jewish policemen had to fast on their "beats"; the authorities having found it impracticable to dispense with their services. In this country the Jewish policeman is a *rara avis*. But in the States our coreligionists are said to be establishing themselves more and more in the force, by dint of the well-understood methods of "peaceful penetration." Indeed, we recall the famous story of how President Roosevelt, when head of the service in New York, told off a Jewish sergeant and forty Jewish policemen to keep order and secure a hearing for a Continental anti-Semite (Ahlwardt) who had come to spread his propaganda in New York, thinking this the best method of at once shaming the agitator, refuting his allegations, and, demonstrating the attitude of the United States Government. We mention these interesting facts because they throw a striking light on the almost dramatic growth of the Jewish population of the States in recent years. We notice that the *Yorkshire Daily Post*, referring to this question, mentions that, according to a distinguished American, the United States is expecting, at no very remote date, to possess the biggest Jewish population of any country in the world, ousting even Russia itself from the premier position. New York alone, he points out, contains thirty times as many Jews as the Holy City, and if present conditions continue, he predicts, more than half the Jews of the world will be under the Stars and Stripes before the end of the century. Of course, present conditions may not continue. In the immediate future, *e.g.*, there is a prospect of the decline of the great trade boom through which the United States has been passing; and experience teaches that the falling off in trade is naturally followed by a decline in immigration. In the years farther off, too, there lie the uncertainties of the Russian situation, which may bring relief enough to the Jews to induce them to stay at home. But, however that may turn out, the Jewish population in America cannot fail to increase, even when allowance is made for probable defections. This transference of a great section of a race over-seas is a remarkable phenomenon—matched only by the big Irish immigration to the same land. It is a phenomenon big with religious and political destiny—this plunging of our ancient race into the very crater of "modernism." How it will result eventually for Jews and Judaism no-one can foretell.

THE SULTAN AND PALESTINE.

CONCESSIONS FOR JEWS.

Information has reached us from a particularly reliable source, that the Sultan has now expressed himself disposed, on certain conditions, to make liberal concessions to Jews in Palestine. With this object in view, the Chief Rabbi of Turkey was last week summoned to the Imperial Palace, where he had a long interview with the principal Private Secretary of the Sultan. This official formally stated that the Government was disposed to make concessions to the Jews in Palestine. The Chief Rabbi was urged to place himself in direct communication with Jewish bodies which had approached the Government in connection with Palestine. The Chief Rabbi declared however, that he had no relations whatsoever with any of these organisations, and that, therefore, he could not undertake the matter. The steps taken by the Government did not rest here. "Another Jew, who at the present moment holds a very high public position," we are further informed, "was also summoned to the Palace," and a communication was made to him similar to that given above.

A Cripples' Sunday.

The Chief Rabbi asks us to state that he will be glad if the headmasters and mistresses of Jewish schools, and the superintendents of religion classes will, in response to the appeal of the Lord Mayor, draw the attention of their scholars on Sunday next to the needs of suffering little children, and, if possible, make a small collection in aid of the Mansion House Cripples' Fund. It will be remembered that Sir William Treloar has most kindly promised that, in his National Home and College for Crippled Children, the needs of Jewish sufferers will be specially cared for.

WE deeply regret to learn that Mrs. Herzl—widow of the late Dr. Theodor Herzl—is lying seriously ill at Altausee, near Vienna. The latest news to hand shows her condition to be one of extreme gravity, little hope being entertained of her recovery.

WE are requested to state that the next meeting of the Council of the United Synagogue will take place at Jews' College on Tuesday, November 12th, at 7 p.m.

THE Chief Rabbi contributes to a discussion on "The Fleshly School of Fiction" in the *Bookman* for November.

OBITUARY.

Mme. ALPHONSE HARTOG.

We regret to announce the death of Marion, widow of the late M. Alphonse Hartog, who died on Tuesday, at her residence, 22, Brondesbury Villas, Kilburn.

Madame Hartog was the daughter of the late Joseph Moss, of Portsea, where her family had resided for many years. Her great-grandfather was one of the founders of the community and one of its first senior Wardens, while her grandmother, Sarah Davids, was the first Jewish child born in Portsmouth.

Marion Moss and her sister, Celia, who became Mrs. Levetus, of Birmingham, received an excellent Hebrew and secular education from their father, and when quite young began to take a great interest in Jewish studies, and, being possessed of exceptional literary talent, soon began to give the fruits of their efforts to the world. In 1838 there appeared from their pen a volume of poems, entitled "Early Efforts, by the Misses Moss, of the Hebrew Nation," dedicated to Sir

Madame Alphonse Hartog.

(After a painting by her daughter, Mdme. Hélène Darmesteter.)

George Staunton. Encouraged by the success of this venture, and of another book, entitled "The King's Physician and other Stories, they published by subscription a "Romance of Jewish History," among the subscribers being Sir Edward Lytton Bulwer (Lord Lytton), Lord Palmerston and Sir Moses Montefiore. The book was dedicated to Sir Edward, who had a great admiration for the talented sisters. The "Romance" was followed by "Tales of Jewish History," published in 1843. The sisters corresponded with a large number of the leading literary and social lights of the day, including Tom Moore, the poet Rogers, the Countess of Blessington and Lord Palmerston. Their pens were sought by various periodicals, and Marian Moss wrote tales for the *Bradford Observer*, and later contributed to the *Jewish Chronicle*, the *Metropolitan Magazine*, the *Occident*, and other journals. In 1855 she started a Jewish paper for children, called the *Jewish Sabbath Journal*, to which Grace Aguilar contributed. It only survived fourteen numbers.

When she was but sixteen years of age, she opened a school for girls in Portsea, afterwards coming to London, where she gave private tuition. In 1845, she married M. Alphonse Hartog, the famous French teacher, who had then only recently settled in London. Shortly after her marriage she established a boarding and day-school for young children, which she continued to conduct until she retired in 1884. Among the most brilliant of her early pupils were her own children, of whom the eldest was Numa Hartog, whose academic career, crowned by the Senior Wranglership, was unhappily cut short by his death, at an early age, which took place on the very day that the University Test Act received the Royal assent. The second son, Marcus, is Professor of Natural History at Queen's College, Cork; and the third, Philip, is Academic Registrar of the University of London. The elder daughter is Helena, widow of the late Arsène Darmesteter, the celebrated French philologist. She is a painter of distinction, and the portrait of her mother, which we reproduce, is from her brush. The younger daughter, Cécile, is well-known as a musician and composer of most charming songs.

Madame Hartog had a wonderful memory, and was happy in retaining a vast number of friendships, her old pupils continuing to the last to regard her with feelings of the utmost affection and veneration. Speaking of her mode of teaching to an interviewer a few years ago, Madame Hartog said:—

> I was always careful never to allow a child to pass an allusion by without understanding it. To insist upon a child hunting up every reference it meets with not only imparts a habit of conscientiousness, but it renders study interesting by linking on what one has learnt to other matters. And I never would allow a child to answer in anything but sentences. If I asked where gold came from I would not accept "Australia" as an answer. The child had to say, "Gold comes from Australia." This method of replying strengthens the association in the child's mind between the two ideas, besides improving the faculty of composition. I believe that this system is now generally adopted by educationalists. Do I approve of the high school teaching of the present day? No, I do not. I find it most scrappy. The children are encouraged by it to take a subject up only to put it down again. The great difficulty I encountered was in the teaching of religion. I found it so hard to make some of my pupils understand that, as Jews and Jewesses, they ought not to do certain things which, unfortunately, they saw done in their own homes. If only some parents would realise how hard and almost impossible they make it for a conscientious teacher to train their children in the practice of the Jewish religion!

She was eighty-six years of age. The funeral leaves to-day for Willesden Cemetery, at eleven o'clock.

In the Communal Armchair.

A Curious Function.

I agree with your correspondent, who calls attention to the "consecration" craze of the United Synagogue. Its latest phase, the solemn consecration of the new offices four or five months after they have been in use, is, as a classic writer has observed of other phenomena, "wrop' in mystery." It is interesting to attempt to discover the reasons which have actuated the Executive to spring a "consecration" upon us at this late hour. Is it that the Executive have suddenly been consecrated themselves, and have "found religion," and cannot rest till the offices receive a blessing? Is it that an Executive meeting, after having been opened with prayer, as usual (?), has suddenly awakened to the fact that its deliberations have been held on secular ground, and have therefore been opposed to all the traditions of the United Synagogue management? Or is it that Mr. Jessel is afraid lest at a meeting of the Council some members will rise and ask, as a legal point, if all the transactions of the office from July till October are not invalid because they have not been consecrated? Or is it, after all, the Treasurers, who have called a meeting of the Finance Committee for November, and are afraid to touch the balance-sheets of the constituent synagogues until, at least, the premises have been consecrated? Or is it, perhaps, that the exhilarating function at Willesden has got into their heads? Or is it that there is a Christian caretaker on the premises, and that the Executive, with a fine catholicity of intersectarian tolerance, are unable to rest content until they have blessed this person's dwelling-place? Or is it that the potential chairmen of meetings which are not always harmonious, have it in their minds that it will be a fine thing if they are able to rise in the Chair at a meeting and gently say: "Gentlemen! Remember we are on consecrated ground!"? If any of these reasons underlie the sudden access of conscience on the part of the Executive, I am satisfied. If not, I am afraid that they have made themselves ridiculous.

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The Burial Society.

There is another matter concerning the United Synagogue, a subject of more serious import, upon which I should like to offer a word of comment. I refer to the letters which have appeared in your correspondence columns over the signature of Mr. H. J. Walford. Mr. Walford seems to complain that the Burial Society does not make provision for supplying to non-members who seek the privilege of burying their dead at Willesden, the same clerical ministrations as those enjoyed, as a right, by members of the constituent synagogues. I pass over the letters which, following Mr. Walford's, have given some people an opportunity of wading in, in order to air some special grievance of a personal kind, rather than affecting the general principle. What Mr. Walford asks for, in effect, is that the United Synagogue, in addition to giving all facilities for the burial of non-members, should provide a minister for the especial needs of those who for any reason have ceased to be, or have never been, members of a constituent synagogue. I should not at all mind if the United Synagogue saw its way clear to the provision of a minister specially reserved for that specific missionary purpose. At present the membership roll of the United Synagogue is much too small, disproportionally small, compared with the influence of the institution and the size of the community. If one examines the burial statistics of the United Synagogue, one is amazed at the large proportion of burials of non-members. The mere burial in a Jewish cemetery of a person who is only a Jew by race, is a matter of sentiment, pure and simple, which does not appeal to me. I may be mistaken, but, after many years of close observation, I have come to the conclusion that how a man lives is of more consequence than where his clay is disposed when he dies. Regarded from the point of view of practical religion, it is surely an error to think that a life bereft of Jewish loyalty can be compensated for in the end by a funeral in a Jewish cemetery. If I had to make the choice, I would rather that men lived like Jews and were buried anywhere, than that they should live like non-Jews and have a Hebrew formula read over their bodies when they are dead, which they would not have understood or appreciated in their lifetime.

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The Great Opportunity.

If, and when, however, as sometimes happens, the presence of death touches a chord of loyalty and awakens it, then Mr. Walford is undoubtedly right, and there presents itself to an earnest and tactful man the opportunity of drawing those affected nearer to the communion. But why wait for death? Are there not only too many cases already where religious influence enters a Jewish family but with the presence of death, and the minister of religion appears on the scene as a sort of accessory to the undertaker? What I would like to see is the appointment of a special official whose duty it should be to endeavour to secure the attachment to the communion of some, at least, of the many who stand outside it. The Council of the United Synagogue does much good work outside the specific provision of accommodation for worship, for which it is primarily founded. It makes certain provisions for the poor, it superintends most effectively the visitation of the sick in the public hospitals, the spiritual ministration to the inmates of workhouses, the visitation of prisons and asylums, and the aid of discharged prisoners. It does all this good work without reference to the membership of the institution; indeed, the members of the United Synagogue affected by all this are quite fractional, although the numbers dealt with run into thousands. Is not the missionary enterprise which I have indicated as important as all the rest? I think it is, and I further think that if someone could be especially appointed to cope with it (and it is more than one man's work), it would be a step in the right direction, of immense benefit to the community, and, to put it on its lowest ground, of great material advantage to the United Synagogue.

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A Question of Tact.

As to the fees charged to non-members, I think that the honorary officers of the Burial Society, in cases where they know the people can afford it, might fix a fee based upon an easy computation of what the deceased or his family would have contributed to the synagogue in membership dues for, say, a year prior to the death. My own experience of the Burial Society enables me to say in fairness that the Treasurers very rarely err on the side of excessive charges. Certainly no good can possibly be effected by imposing penalties at such times, and with very rare exceptions, these cases are met by the Treasurers in a spirit of gentlemanly consideration.

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The Manchester Board of Guardians.

I am much interested in the bazaar on behalf of the Manchester Board of Guardians. I am old-fashioned enough to see a little incongruity in the holding of this kind of function for a charity in which, in order to help the poor, the destitute and the hopeless, people are provided with the means of being *en fête* for several days. Nor am I in love with the giving of large money-prizes for Limericks on this occasion. Limericks have grown to be an abomination, and a man who can sit down to write a Limerick in order to get a money-prize at a charity bazaar ought to be almost as ashamed of himself as the committee which offers him the prize. I hate all this dancing and dining and wine-drinking and gambling as a means of getting money for the poor. I know the Jewish Board of Guardians of Manchester very well. It does its work excellently, and it models its operations on the lines of our great London institution, which is about the highest praise one can give to it. The interesting personalities of the Manchester Board is its Secretary, Mr. I. A. Isaacs, who has had an official career of long and honourable record. Mr. Isaacs is a nephew of Mr. Myer Davis, and is an old *alumnus* of the Jews' Free School. I well remember two of his brothers who, unfortunately, died all too young. One was Mr. David Isaacs, B.A., who was one of the ablest teachers of the Free School, and the other was Mr. Hyman Isaacs, B.A., who was a hard-working student, and who formed in his day, with Louis Cowen and Israel Zangwill, the most brilliant triumvirate that the Free School ever possessed at one and the same time. Cowen had a great brain, Isaacs had a marvellous capacity for work, and the Free School used to sum Zangwill up epigrammatically by saying that he combined the brilliance of Louis Cowen with the perseverance of Hyman Isaacs. Isaacs went to Sydney as teacher of the Hebrew Schools, but did not long survive his appointment.

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A Way they have in the Provinces.

I read the other day in your paper that a new synagogue was opened in a provincial town. The gentleman who performed the opening ceremony was the recipient of a presentation key (I presume, more or less expensive), and the proceedings terminated with a banquet, where the usual speeches were made and the usual toasts were honoured. The usual debt of some hundreds of pounds was also announced. This last fact is one of which I cannot bring myself to approve. Why are so many synagogues and other institutions built in the provinces with a load of debt of the removal of which there seems no immediate, or sometimes even remote, prospect? In ordinary life it is not considered a moral proceeding to run into debt, and in public life there should be no slackening of principle. I should have excused the debt more readily if the extra expense of a presentation key had not been indulged in, and if the money spent on the banquet and the wine used for the toast-list had been placed to the credit of the building account. By and bye, an appeal will, of course, be issued, and the key and the banquet and the wine will have to be paid for by public subscription before the real purpose of the building can be touched by the money collected.

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A Question Answered.

I would like to answer the question of your correspondent who asks what is the origin of the custom of foreign Jews of placing stones on the grave of a relative when visiting the cemetery. To understand this, we have to refer to the high place that the burial of the dead and all things appertaining to it have taken as a "Mitzvah." There has always been an eagerness among Jews to perform any service connected with the burial of the dead. At the funeral, the persons present, even strangers, consider it a high privilege to take part in the actual act of burial by helping to fill in the grave. The placing of the stones on the grave whenever it is visited is only the carrying of this idea a little further. Formerly, monuments were not frequent upon graves, and relatives and friends, visiting a grave would place stones upon it in order to help to raise a mound, and help the act of burial all the time. Superstition has been busy with the custom, but the above is the true explanation.

TATLER.

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Prospectus on Application.

Correspondence.

Conservative Judaism and Modern Thought.

SIR,—In the very valuable essay on Judaism, by Mr. Herbert M. Adler, in your issue of the 18th October, there is a paragraph about "Theism," on which I beg you kindly to allow me to say a few words. I am sure Mr. Adler had no wish to misrepresent Theism, but his remarks reveal how imperfectly he understands what *our* Theism is:—

Firstly, in its conception of God, it is *identical* with spiritual Judaism, e.g., the Judaism of the Psalmists and Prophets of Israel, whose sublime words of love and adoration of God, we Theists adopt, and thankfully use in our public and private worship.

Secondly, we believe and teach that those self-same Psalmists and Prophets learn of those sublime truths about God and man and destiny in the same way as we Theists have learned them, viz., by direct communion with God and by study of God's *works* in Nature and in the soul of man, without any help or hindrance from spoken or written "Revelation" by words. They had no Bible or Church to lead or to mislead them. I found out this fact by my own experience; and, having come, by my own study of what God had made me to be, to the faith of pure Judaism, I then discovered how it had been likewise learned by the Psalmists and prophets of Israel.

Thirdly, Mr. Adler says, "Theism confesses to be imperfect." Nothing can be more true. We all believe that the more faithfully we use the faculties of Reason, Conscience and Love, the more we shall learn of God, and the higher will be our conceptions of "the Beauty of His Holiness"—which is Love. What is, therefore regarded as a defect of Theism is indeed one of its greatest merits.

Finally, when all men of every creed come to look into their own souls, and see what God has done for them, and the wealth of those faculties which He has given them, and thus to have proofs of His great love to them, their hearts will be won to love Him truly and wholly, and they will all love one another as the best and only way of keeping His commandments.

Yours obediently,

Annesley Lodge, Platt's Lane, Hampstead. **CHARLES VOYSEY.**

SIR,—When I read in your issue of October 18th, the first of the series of articles you have begun to publish on the above subject, I had the impression that you intended to serve a special object in printing contributions from the ranks of the few learned young men in our midst, who never fail to identify themselves with all that is Jewish, but whose worldly callings exclude the suspicion of their being interested in the result of their thinking and working in any other sense than that of ideal seekers after truth. I therefore thought it inadvisable to try to interfere with your "Symposium," and to crave the hospitality of your columns for a few observations on the all-important subject your first contributor, Mr. Herbert Adler, LL.M., has so excellently dealt with. But having read, a few days ago, an important pronouncement on the same subject by one of the oldest, greatest, and most respected Jewish thinkers of modern times—I mean the address given at the recent conference of the Union of German Jews, by Professor Dr. Hermann Cohen, of Marburg—and seeing also that you have opened your correspondence columns to the above subject, I feel compelled to submit the following to the consideration of your readers.

To endeavour to reconcile conservative Judaism with modern thought, or to interpret our traditional beliefs, practices, and rites from the point of view of a twentieth century thinker is, no doubt, an exceedingly praiseworthy attempt. Since the times of Maimonides, our Jewish thinkers regarded this as the most sacred and loftiest object attainable. But it has its dangers. The responsibility is immensely great. Every thinker is a child of his age. To Maimonides, it seemed all-important to show that the philosophy of Aristotle can easily be reconciled with the Biblical conceptions of God, man, creation. Jehudah Halévi and Moses Mendelssohn deemed it equally important to represent Judaism as containing all that is best and wisest in the thoughts of their ages. The greatest Jewish philosopher of our days, Professor Hermann Cohen, is of opinion that the most important service he can render Judaism—or, at least, the Jews of his country—is to show that the belief in one God is the real and only essence of our ancient faith, and that "German patriotism is identical with the great Messianic ideal of our prophets." And your esteemed contributor, Mr. Herbert Adler, endeavours to demonstrate that our religion is superior to all existing positive creeds, by the pure Monotheism it preaches, and that as soon as our one and only God will have become the God of all the nations, our mission in life will have been accomplished, and our *raison d'être* came to an end. I am not going to discuss here any of these theories and the consequences that must be drawn from them. I shall only say this: Judaism is eternal. It comes from the source of eternity. Our conceptions of it and the interpretations we give to our beliefs and practices are changeable and of mere temporary significance. We are all children of our age, and cannot help viewing everything from the standpoint which our *milieu* causes us to occupy. "Conservative Judaism" does not mean to us what it meant to our ancestors, and the term, "modern thought," is still more vague and undefinable. What seemed all-important to Maimonides—to reconcile Aristotle with the Bible—has lost its importance for us, and what is regarded as a most sacred task to men like Hermann Cohen is most likely to become a matter of indifference to our offspring a century hence. I do not hope, at least, that Jewish thinkers of a coming age will endeavour to show that the fulfilment of our Messianic ideal means our complete identification with the peoples of the countries of our adoption. To-day hundreds of educated German Jews express their enthusiasm by "Bravo" shouts when this view of their final object in life is communicated to them. A hundred years hence no self-respecting Jew will, perhaps, have the courage of expressing this view at a Jewish assembly. A century or two ago this was indeed impossible. And when the time comes when all the nations around us have adopted the Unitarian belief —as Mr. Adler hopes—then our children may come to see that they are not "the labourers that may cease from their toil when the evening blows cool," and that their "allotted task" is far from being "done." They may then realise—and, in my opinion, they are sure to realise—that there is something left yet for our race to accomplish; that a nation that has been created by a Divine decree, and has been allowed to exist throughout millenniums—in spite of most singular oppression and persecution—is sure to live, to work, and to thrive, as long as there are nations on earth, and that it is just "when the evening will blow cool," that Israel's greatness and Israel's glory will become manifest to mankind and his right, nay, his duty, to exist, will become clear.

But what I want chiefly to point out is that the greatest danger against which Judaism ought to guard is not "modern thought," not the ideas and philosophic tendencies that happen to prevail in our age—these are sure to be outlived by Judaism—but "modern feeling," modern egotistic tendencies, modern desires to place our individual interests, or the interests of those nearest and dearest to us, above the interests of our community, above the interests of our great race that is spread all over the globe. The mind is easily influenced and misled by selfish tendencies and ambitions. The will has been the father of the thought in more than one conclusion that great thinkers have arrived at (especially in matters political and religious). I need only refer to the astounding, almost ridiculous, way in which Immanuel Kant interprets the Trinity doctrine in his "Religion," and disparages the Jewish Monotheism. And the great disciple of Kant, Professor Hermann Cohen, would never have been able to indulge in such absurdities as those which he has enunciated at the Frankfort Conference, if the egotistic desire to secure better treatment for himself and his fellow-Jews on the part of the German people had not induced him to replace historical truths by temporary inclinations, and to place the love for the country of his adoption above the love of his people, and its long-cherished hopes and ideals. It is not enough that we think as Jews. We must feel as Jews. In order to be able to feel as Jews, we must have a Jewish centre, a Jewish *milieu*, where our children will be able to find inspiration for a determined stand against the disintegrating tendencies of the age; where they will be able to find protection from the ambitions that make them seek salvation in ideas and centres of thought other than Jewish; where the love of our own people, the admiration of our own past, the hopes for our own future will make it impossible for us to forget our dignity and to identify ourselves with peoples who are never tired of protesting against the attempt of that identification. If we succeed in reconciling traditional Judaism with "modern feeling," then we shall have created the best safeguard for its continued existence. It will not matter then much which interpretation we give to the religious rites and ceremonies we practise. Nor will it matter whether the systems of a Spencer or Mill can be squeezed into the "Ethics of the Fathers." We shall then *live* Judaism, just as our fathers lived it, and theoretical discussions on its compatibility with "modern thought" will only retain an academical interest on which our reverence and love for our race and faith will depend very little.

My friend, Mr. M. L. R. Breslar, is certainly right in maintaining, in his excellent letter on the subject, that Judaism is essentially "a religion of the heart." For although Judaism is more than a religion, it is our hearts that must, in the first place, be devoted to it. The minds will follow. רחמנא לבא בעי.

Yours obediently,

21, Northfield Square, Leeds. **SALIS DAICHES.**

The Ministership at the New West End Synagogue.

SIR,—The very decided character of the remarks made in your leader on the temporary appointment of a minister at the New West End Synagogue, and those of "Tatler" on the same subject, invite the expression of differing opinions. Both you and your contributor virtually deny a synagogue its right to appoint as its minister a man of whom it approves. The managers of the New West End Synagogue believe they have found in Dr. Joseph Hochman (in the ironical words of "Tatler"), "someone good enough and gifted enough to preach the word of God and the truths of religion to people so exceptionally cultured, and so well placed in other ways as themselves," and did not make their choice from the gentlemen at present ministering in the United Synagogue or their colleagues of the general Anglo-Jewish Ministry. For this no blame can be attached to them. A question of principle underlies their choice. The neglect of the older men may be thought to be in bad taste, may be denounced as being dictated by snobbishness, too great familiarity with the merits and shortcomings of gentlemen at present holding office, or by any other conceivable consideration. The fact remains that a synagogue is acting for its best interests by electing a man agreeable to the congregation. To take any other course would be courting disastrous divisions in its ranks, with their attendant dissatisfaction, rancour and ill-feeling. It would mean an inevitable falling-off in attendance at worship and in the popularity of all synagogue activity, and for the unfortunate gentleman thrust into office, because his past record in another sphere of work is thought to entitle him to an unendurable life of snubs and contempt from a congregation unappreciative of his best endeavours. The members of the New West End Synagogue did make "up their minds as to what qualifications they specially desired in their new minister, and have given a call to the one who most abundantly possessed them." The minister hinted at by you in your leader and by "Tatler" as having a right to first consideration for filling the vacant post, are men of long service and experience. But no synagogue when electing its minister will willingly saddle itself with a man well over middle age. Or if the fresh energies of a younger man are sought after, what real difference is there between the crime of youth in Dr. Hochman and in a man a few years his senior? It should not be forgotten, too, that not a few of the preachers at present holding office in London went straight from Jews' College to take up positions in not unimportant London synagogues.

The principle of election of a minister at a synagogue must necessarily be by free choice of the man considered by the congregation as the most suitable, and not, as "Tatler" suggests, by the nearness in which the successor stood to the predecessor—a change of style and policy is not unhealthy—nor by any automatic scheme of promotion by seniority that would drive every student of Jews' College to burial in the provinces on the com-

pletion of his studies, however brilliant he may be, nor by the weight of a reputation gained in one congregation that very possibly would not find echo in a congregation of different character.

That "Tatler" does not approve of so-called extempore sermons, is a matter of taste, about which it is proverbially impossible to dispute. But I can safely assert that every preacher in the United Kingdom, who at present reads his sermons or relies on very full notes, would, if he could, be only too pleased to change his powers for the gift of natural eloquence on a basis of thought that makes of the sermon-reader a moving orator.

You and your writer, "Tatler," also criticise very severely the terms of Dr. Hochman's temporary election. There are many synagogues in London and the provinces which sorely repent that they did not have the opportunity of electing their ministers for a provisional period—not "a year's purgatory of analytical criticism and microscopic observation," but a year in which the minister can make his mark in and win the respect and love of the congregation, or show himself unfitted for the work. Should the latter be the result of the probationary year, the issues at stake, namely, the life or death of Judaism in that congregation, are too important to leave room for any weak sentimentality, and there is no other course open but to acknowledge fearlessly that the temporary incumbent is not the man to further the interests of the congregation, and definitely to terminate his connection with the synagogue. This safeguarding year occasionally has the admirable result of convincing the aspirant to the ministry that he has mistaken his vocation, and gives him the precious opportunity of saving his life from drifting into hopeless wreck. I know of no other plan more effective for raising the standard of the candidates for the Anglo-Jewish Ministry, and for obtaining true and faithful workers in God's vineyard. There need be no fear that this plan would act too harshly on the man who fails to win the appreciation of all his congregation on his start in life; for in countries such as Austria-Hungary or Italy after the first year of safeguard, the Rabbi is almost invariably elected for life; and in the United States a preacher is elected in the first place for one year or two years, then for periods of five years, and finally for life. The freedom and independence this gives both to the congregation, and to the preacher is highly valued, as it is practically never abused, and spares the community the painful spectacle of a congregation going to pieces because of a total lack of sympathy between the flock and the shepherd.

Yours obediently,

YOSHER.

The Day Nursery for Jewish Infants.

SIR,—In July last you were so kind as to publish an appeal from me for gifts of fancy needlework and children's and adults' clothing for a sale of work, which the Committee had arranged to be held in the autumn, in aid of the funds of our Crêche. So liberal has been the response on all sides, and so varied have been the gifts received, that our sale of work has developed into a bazaar. We, the Committee, are most grateful to all the contributors; and now all we have to ask is that the friends of the babes for whom we care will gather in crowds to our bazaar, and become ready and liberal purchasers of our wares. We have a beautiful collection of fancy articles, pictures and embroideries suitable for presents; we have useful clothing for the poor and pretty frocks for children. Gifts from garden and hothouse and dairy will also adorn our stalls, and, we hope, attract ready purchasers, while the tastes of the young will be fully satisfied by boxes of delicious bonbons.

The bazaar will be held at Lady Spielmann's; 56, Westbourne Terrace. Lady Rothschild, the President of the Nursery, has kindly consented to open it on Thursday, November 14th, at 2.30 p.m. The sale will continue until 10 o'clock, when we hope that all our goods will have been transmuted into coin of the realm.

Heartily thanking you, Sir, for your valued help, I am,

Yours obediently,

RACHEL ADLER,

6, Craven Hill. Vice-President.

Children's Country Holidays Fund, Jewish Branch: An Appeal.

SIR,—I am sure that your readers will be sorry to learn that the Jewish Branch of the Children Country Holidays Fund is now face to face with a deficit of £500.

I feel confident that it is only necessary for me to call attention to this fact, for the money to be forthcoming. Should I be mistaken, however, the inevitable result will be that over 1,000 ailing Jewish children will be deprived of their much-needed fortnight's holiday next year.

Surely, this will not be permitted to happen, certainly not by those of your readers who have seen the poor little children before they have been sent away, and the same children on their return, looking so different, and so bright and happy.

Donations towards liquidating the deficit will be received and acknowledged by the Treasurer, the Hon. L. Samuel Montagu, 60, Old Broad Street, and by me,

Yours obediently,

60, Old Broad Street. **E. L. FRANKLIN.**

A Complaint against the Burial Society.

SIR,—It is not my intention to pass an opinion on the powers that be, who may, if they feel so disposed, charge from £5 to £500 to bury a member, who was of the Jewish faith, in a Jewish burial ground.

Some years ago I suggested that the Jewish burial grounds should be under one Burial Board, and, when a certain event takes place in the Jewish community, there is no doubt, in my mind, that a conference will take place in order that an amalgamation with its new rules and laws can come into vogue.

My object in addressing this letter to your valuable paper is to say that I am aware, from my own knowledge, that when those connected with the Burial Boards are approached, they are prepared to settle each case on its respective merits, and in a most liberal way. I purpose quoting two cases out of the many of which I have a knowledge.

A lady, who was once in a good position, gave up her seat at the New West End Synagogue and joined the Notting Hill Synagogue. Being above the age-limit, she could not join the Burial Society. She expressed a wish when dying, to be buried at Willesden Cemetery, near the body of her late husband. I explained this to Mr. J. E. Blank, the energetic and courteous Secretary of the Federation, and as I wished that the whole of her assets, some £1,000, should be saved for her family, suggested a sum of £10 for the ground. Mr. Leonard B. Franklin very kindly thought that in the circumstances £5 would be sufficient.

In the second case, a gentleman, who on the death of his wife purchased a piece of ground at Willesden, was obliged, in consequence of heavy losses, to give up his seat at the New West End Synagogue, and no seat-rental was paid for some years. It is true, he left a few thousand pounds to be divided amongst four children. As one of his executors, I was invited by Mr. Leonard B. Franklin to suggest a sum which I thought would meet the case, and this I did, and the amount named by me was, in the kindliest way cordially accepted.

Yours obediently,

Cumberland House, Kensington Gore. **MOSES DAVIS.**

The Board of Guardians' Apprentices.

SIR,—After many years' experience of boys apprenticed to me by various institutions, I am pleased to be able to agree with the opinion expressed by Mr. J. S. Ballin in his letter, which appeared in your last issue, that the boys from the Board of Guardians are in no sense "the worst material in London." On the contrary, I have found their conduct, ability and intelligence generally good, comparing favourably with that of lads apprenticed by their parents and of those sent me from other associations.

Yours obediently,

156, Aldersgate Street. **DAVID SAMUELS.**

Jews and Intermarriage.

SIR,—May I record my impression of London Jewry on the social side?

Its best and most civilised section is only a tiny fraction of the whole, hardly sufficient for a complete social microcosm. Yet this section tries to run itself on fashionable lines, and has contrived to establish itself in a prickly shrubbery of formality, in which free movement is irksome, and the cultivation of intimacies almost impossible.

In the best English social life one finds—not less good form, but less mere form, not less manners, but less etiquette; at any rate, on its own ground and within its own boundaries. It is easier to move freely within its atmosphere of charming informality and to cultivate close friendships.

Outside the small section I have spoken of, London Jewry is Philistine through and through, and absolutely unendurable. Hence, altogether it is a far pleasanter process to look for a wife outside the community than inside it.

Yours obediently,

CLUBMAN.

"Punch" and the Jews.

SIR,—"Tatler's" reference in your issue of this week to Mr. *Punch* leads me to mention that I have noticed with much regret that since the present editor of that popular periodical assumed office, Mr. *Punch* has entirely seceded from his former character as the lover of fair play, *par excellence*, and the thorough opponent of racial and religious attack. It has been matter of common observation of late, as anyone may have seen in many recent numbers, that he has evolved an anti-Semitic spirit of the worst order. Time was, in the old editorial days, when it was rare, if ever, that a satire on the peculiarities of the Jewish people was to be seen within his covers; but it is only too true that now, almost weekly, some cruelly grotesque drawing appears, exaggerated to the most untruthful degree, with the object of bringing the Jewish race into contempt.

It would appear as though the present ruling authority in Mr. *Punch's* household is taking a leaf out of the numbers of some of the worst sort of American comic papers. Is it not pitiful that the character which the premier comic paper of this country has maintained unstained for half-a-century, should now be degraded to such base uses?

Yours obediently,

J. H. B.

The Temple Exhibition and Masonic Craft.

SIR,—Will you kindly allow a small space in your valued columns to call the attention of Masons to a Masonic lecture on the Temple models now being exhibited at the Holborn Town Hall. It has been organised by Bro. H. Harris, J.P., P.M., 1,349, Hon. Secretary of the Israel Lodge of Instruction, and the lecture will be given by Bro. Robert J. Bower, J.P., F.R.H.S., author of "The Tabernacles and Temples of the Jews."

Further particulars and tickets can be obtained from Bro. H. Harris, J.P., 1, Beaumont Street, E. Telephone 3,123 East.

Yours obediently,

THE SECRETARY OF THE TEMPLE EXHIBITION.

Distribution of Clothes to School Children.

SIR,—I think that to avoid overlapping of distribution of clothes and boots, each group of schools should have a depôt, where managers and visitors could send the children on one or two days in the week to receive the articles required. For this purpose an open register should be kept for inspection of charitable workers.

Yours obediently,

Cumberland House, Clifton Gardens. **AMY BOSS.**

RECEIVED.

SOUP KITCHEN: From Mildred and Ruby, in memoriam, £1; Clara H., 5/-; E. H., 5/-
FOR POOR MOROCCAN JEWS: Mark A. Sulkowitch, Portland, U.S.A., 8/8.
DISTRESS IN THE HOLY LAND: Mrs. Dora Rebecca Aarons, in memoriam, 2/6.
SABBATH MEALS SOCIETY: Mrs. Dora Rebecca Aarons, in memoriam, 2/6.

Established 50 Years.

Callard & Bowser's Butter-Scotch

"Really Wholesome Confectionery"—LANCET.

A sweetmeat for all, and may be given with confidence to the youngest child.
Made with great care from best materials only.
In paper packets and tin boxes—various sizes.

Manufactory: London, W.C.

The Marriage of Mr. d'Avigdor Goldsmid and Miss Alice Landau.

[FROM OUR CORRESPONDENT.]

PARIS, 27TH OCTOBER.

The majestic synagogue in the Rue de la Victoire, which lends itself so thoroughly to solemn functions, looked its best last Thursday on the occasion of the marriage of Mr. Osmond d'Avigdor Goldsmid and Miss Alice Landau. As I mentioned in my preliminary notice last week, the interior of the synagogue was splendidly decorated and presented am imposing spectacle when, to the music of the great organ, the bridal procession entered and passed in the midst of a notable gathering of French, Russian and English

Mr. and Mrs. Osmond E. d'Avigdor Goldsmid.

Jews. One of the guests near me remarked to another: "Here we have the *entente cordiale* realised from the religious point of view, for one of our English fellow-citizens is about to receive from a French pastor the religious consecration of his marriage." The gentleman who spoke these words was one of the most important members of the English diplomatic world in Paris.

The procession entered in the following order: The bride, who looked radiant in her robe of white crêpe de chine with mantle of Brussels lace, was escorted by her grandfather, Privy Councillor de Poliakoff; the bridegroom with his mother, Mrs. d'Avigdor; Mr. Nathan and Mme. Landau; M. L. de Poliakoff and Mrs. Nathan; M. Rubinstein and Mme. Goldschmidt; M. Goldschmidt and Mme. Rubinstein; Dr. Jacques de Poliakoff and Mrs. Lucas; M. Warchawsky and Mme. Louis Raffalowitch; M. Worms de Romilly and Mme. Lazare J. de Poliakoff; M. Wladimir de Poliakoff and Mrs. Reuben Gubbay; Mr. Reuben Gubbay and Mme. Jacques L. de Poliakoff; M. G. Landau and Miss Marie d'Avigdor; Mr. F. Goldsmid and Mlle. Marie Poliakoff; M. Samuel de Poliakoff and Mlle. Nadine Poliakoff; Mr. William Nathan and Miss Annette Gubbay.

After Mendelssohn's "wedding" march had been played on the organ, the choirs of the three synagogues, under the direction of M. Franck, sang *Ma Tovu*. Then M. Jean Reder, of the Colonne Concerts, powerfully sang *Yimloch* to the music of Handel's "Largo."

M. Dreyfuss, Grand Rabbin of Paris, delivered the address. He congratulated himself on the happy opportunity which was afforded him of joining together two young people belonging to families who had done so much honour to Judaism. Addressing himself to the bridegroom, the Grand Rabbin mentioned the services rendered by Mr. d'Avigdor Goldsmid to English Judaism, and the part he took in the administration of various philanthropic institutions of the great Jewish community in London. A union celebrated under such auspices could not be otherwise than happy and rich in worthy deeds and in attachment to our religion. It was with this profound conviction that the Grand Rabbin offered them some friendly advice and his best wishes for their welfare.

While an orchestral selection was being performed by string instruments, four groups of wedding guests made a collection for our charities, which is a regular feature of society marriages. An artist of great talent, M. Clément, of the Opera Comique, next sang a Psalm, the music being the composition of M. Fernand Halphen, uncle of Baroness Edmond de Rothschild; then followed the Seven Benedictions chanted by M. Beer, the First Officiating Minister of the Synagogue, and the combined choirs. After the Grand Rabbin had read the *Ketuba* and the bridegroom had placed the ring on the bride's finger, two consummate artists, M. Jules Loeb, Professor of the Violoncello at the Conservatoire of Music, and M. Franck, who besides being Director of the Synagogue Choirs is harpist at the Opera, played the "Cygne" of Saint-Saëns, and a friend of the family played a Nocturne of Chopin. The final benediction having been pronounced the procession proceeded to the Oratory where Mr. and Mrs. d'Avigdor-Goldsmid received congratulations.

The following is the list of the principal presents:—

Mme. Landau, a dinner service of Louis XV. silver plate for twenty-four guests; two large and one small tea services for fifty guests; cloth and muff in sable fur, a lace parasol, a pearl brooch, a turquoise watch guard, an electric lamp and lace in memory of Mme. W. Landau, a diamond necklace, ; M. Jacques de Poliakoff, a silver tea service and urn, and cups in silver gilt; M. G. Landau, a Worcester tea service, a 28 h.p. Daimler Autocar, motorities and diamond studs; Mrs. d'Avigdor, complete glass ware; Miss d'Avigdor, silver waist-band; Mr. and Mrs. Fletcher, silver tea spoons; Mr. and Mrs. G. E. Nathan and Miss d'Avigdor, entrée service; Mr. and Mrs. Clapcott, champagne decanter; Mr. and Mrs. H. F. Goldschmidt, electric lamp; M. and Mme. L. de Poliakoff silver electric lamp; M. and Mme. Rubinstein, set of table silver; M. S. de Poliakoff, sable fur jacket; Mme. Sophie Landau, dressing-table appurtenances; M. André Krajewski-Landau, small antique clock; M. and Mme. Boris de Poliakoff, lace parasol; Mr. and Mrs. Reuben Gubbay, an enamel watch set with rubies and diamonds; Mrs. Horatio Lucas, four silver chandeliers; Mr. and Mrs W. L. Lucas, silver coffee-pot, silver cigarette-box; Mr. and Mrs. Lousada, silver-gilt spoons; Mrs. Lionel Lucas, two silver salvers; Mr. and Mrs. C G. Montefiore, antique silver-gilt salver; Sir David and Lady Salomons, silver flower-vases; Sir Lewis and Lady McIver, two silver-gilt goblets; Mr. F. L. Lucas, four silver vases; Mr. and Mrs. Meyer Sassoon, flower-stand in silver and crystal; the domestic servants and stablemen at Somerhill, silver goblet; the tenants on Somerhill and Nizells estates, table silver; the employés at Somerhill, table silver; the tradesmen of Tonbridge, two silver goblets; the habitation of the Primrose League, Tonbridge, a clock; the staff of Jewish School, silver dinner-service; the Duchesse dè Caracciolo de Brienza, silver-gilt goblet; Lord and Lady Rothschild, three silver dessert-dishes.

The Committee and Managers and the teachers and pupils of the Jews' Free School, of which Mr. d'Avigdor-Goldsmid is Vice-President, sent him congratulatory telegrams last Thursday; while the staff of the school are presenting a Worcester vase as a wedding gift. On his part, Mr. d'Avigdor-Goldsmid gave a treat to the pupils, consisting of a tea and biograph display, which, owing to their large number, had to be spread over four days.

From Abroad.

AUSTRIA-HUNGARY.

[FROM OUR CORRESPONDENT.]

PRAGUE, OCTOBER 27TH.

A Reminiscence of the Hilsner Trial.

Last week, Julius Hitzky, who occupied the same cell as Leopold Hilsner, at Vienna, was tried for having broken into the shop of Sigmund Lampel, a Jewish dealer in fancy goods. At the beginning of the proceedings the accused, having requested to be heard, declared that he had to challenge all Jewish jurymen, because a ritual murder was involved in the affair. Eventually the fact was elicited that, on a previous occasion, when accused of having robbed his Jewish employer, Mendel Elias, he had pretended to have been accessory to a ritual murder perpetrated by his master on a girl, twelve years of age, whose body, he said, had been put in a bag and hidden in the ground of the Ottakring Cemetery. Inquiries were made by the authorities with the result that the man's assertions were proved to be devoid of foundation. In spite of his pretended madness, Hitzky was sentenced to five years' penal servitude.

Drs. Gabel, Mahler, Stand and Straucher, members of the Imperial Parliament, who form the "Jewish Club," had a long interview last week with the Prime Minister. They fully discussed with him the present situation in Galicia, and the position of the Jewish population. A second interview has been arranged.

A curious state of things exists in connection with the Jewish school at Nikolsburg. The Christian pupils largely outnumber the Jews, the figures being 267 of the former, and 91 of the latter.

FRANCE.

[FROM OUR CORRESPONDENT.]

PARIS, OCTOBER 27TH.

The Sunday Observance Act and the Jewish Sabbath.

The Sunday Observance Law was passed by the French Parliament on the 13th June of last year without any efficacious intervention on the part of representative French Judaism, in order to show the injury which it might cause the Jews who faithfully observe their Sabbath. It is true that while the Bill was under discussion in the Senate a deputation of Rabbis waited on the Commission charged by that House to examine it; but this deputation undoubtedly did not make itself understood, for the Commission in reporting this interview with the Rabbis, seemed to have gathered the impression that they had asked that the day of rest for French citizens should be Saturday, not Sunday. This absurd interpretation was not even rectified; it appeared in the official journal, and was mentioned in the Senate, and no-one among the Jewish members took the trouble to correct so colossal a blunder.

Happily, the opportunity now offers itself of endeavouring to amend the law in question. The opportunity has not been created by the French Jews, but they may perhaps profit by it.

Since the law came into force, proof was forthcoming that in many cases it caused great inconvenience, and that while it claimed for everyone liberty to work, in reality it made a serious attack on this liberty. For this reason the Labour Commission of the Chamber of Deputies is at the present moment considering the amendments which might be introduced. This time the Central Consistory of Jews has not allowed the opportunity to slip of bringing to the notice of the representatives of the nation the complaints which it has to formulate in the name of French Judaism. Accordingly it has charged one of its members, M. Isaie Levaillant, who is particularly competent to study questions of legislature, to draft a memorial, in which the attention of Parliament will be called to the damage the law inflicts on French citizens of the Jewish faith.

When the Bill was passed, I pointed out in your columns the inconvenience which might arise for our coreligionists from its strict application. My predictions have, unfortunately, been verified. The law was intended to be of a secular and social character; it claimed that it did not occupy itself with religious considerations, and Sunday was selected as the day of rest, only in order to conform to a universal custom. But at the same time the legislature declared that it was careful not to encroach on the liberty of conscience and belief. Now, M. Levaillant is showing in his memorandum that as far as Jews are concerned, they are very seriously affected in their Liberty of Conscience, and that the law is indirectly re-establishing by the compulsory Sunday rest a species of State religion, as the Monarchial *régime* had done. In his memorandum, which I have before me, and which is a remarkably concise and complete document, he shows that there are still in France—not to speak of Algeria, where the Jews are for the most part rigorous observers of religious practices—numerous Jews who keep the Sabbath, and whom the law compels to rest on two days of the week, to the great detriment of their families, as their incomes are considerably diminished thereby.

If in other countries the legislature has prescribed Sunday rest, it has done so for religious reasons, but since French legislation is based on liberty of conscience and the equality of creeds, it should be actuated by the widest tolerance, and not systematically ignore the fact that there are religious minorities who have the right to the same consideration as majorities. It ought not in any case to make the law applicable to those who belonged to minorities. The law of 1814, relative to the celebration of Sundays and festivals was less rigorous than the present law; it did not prohibit work, neither did it impose rest; it only prohibited external signs of work, and had no other object than to prevent disturbances in the public thoroughfares while services were being held in the churches. This law was repealed in 1880, and from that year Sunday closing was left to individual initiative. The law of 1906, on the other hand, is a tyrannical and intolerant measure, which has had disastrous consequences for many Jews.

The most typical case is the following which has been submitted to the Council of State. M. Emmanuel Léon, who is in business at Bordeaux, had asked permission to allow his employés to rest on Saturdays. He pleaded that during the fifty years of its existence, business had always been suspended on Saturdays, that the entire staff abstained from work on that day; that, in addition, his warehouses were also closed about fifteen days in the year on account of festivals, making nearly seventy days in all; and that if he were compelled also to close on Sundays, he would be condemned to idleness for about a third of the year, and would suffer to such an extent that he would be obliged to give up his business. The Council of State rejected his appeal, basing its judgment on the fact that the law did not authorise any exemptions on religious grounds.

Basing its plea on examples of this kind, which showed that the law without the least intention of inflicting injury on Jewish citizens did so to a considerable extent, the Central Consistory demands that Parliament, just as it exempts businesses from the operation of the law, which deal in necessaries of life, should also make exceptions in favour of observant Jews

by permitting those who close on Saturdays and give their employés the opportunity freely to exercise their religious duties, to open on Sunday. M. Levaillant's memorial, which has received the complete approval of the Consistory, terminates with these words: "It cannot be possible that in a country which has proclaimed the rights of man, a category of citizens should suffer for its opinion or beliefs."

M. Louis Lévy, the Minister of the newly-formed Liberal Union (the Reform Congregation in Paris), is a man of great scientific attainments, and is capable of considerable activity. Although still young, he has made a name by several interesting publications. Alone among all the Rabbis in France he has, in addition to his diploma of Doctor of Theology, obtained that of Doctor of Literature, at the University of Paris, for which he wrote a remarkable thesis on "La famille dans l'antiquité Israélite." He has widely studied the Reform movement with regard to French Catholicism and Protestantism, and has written on this subject two interesting pamphlets: "L'esprit nouveau dans le Catholicisme français," and "Une religion rationelle et laïque." He has for several years past held the idea that Judaism must enter upon the path of progress. Appointed to the post of Rabbi at Dijon, he could not think of introducing innovations into his congregation, for the provinces are closed to all reform. In order to carry his ideas into effect he needed the wider field of Parisian Judaism. He succeeded in winning over to his cause several notabilities, such as M. Théodore Reinach, the learned Hellenist, and especially a number of ladies belonging to our best families, who are profoundly attached to Judaism, and who, in the sincerity of their conscience, are persuaded that if French Judaism is to continue to exist, it can only do so by means of reform and concessions to the modern spirit. It is thus that the idea now realised was formed of a religious group, which believed that it would respond to the exigencies of the time and to the idea of progress.

GERMANY.

[FROM OUR CORRESPONDENT.]

BERLIN, OCTOBER 25TH.

Herr Harden.

Herr Maximilian Harden, who has played such a prominent part in the trial just concluded in Berlin, was born in 1861, in Posen, and is the son of Jewish parents. His original name was Wittkowsky, and he became baptised in his early years. A brother, who calls himself Witting, and has also been baptised, is director of the German National Bank. Harden first went on the stage, but afterwards devoted himself to politics and journalism. He is one of the finest stylists in Germany. For a long time he was intimately associated with Bismarck, and was the means of conveying the Chancellor's views to the world. His magazine, *Die Zukunft*, is one of the most widely-circulated political periodicals in Germany. His villa in Grunewald is the meeting-place of a number of leading men of Jewish and non-Jewish origin. *Apropos* of the "Affaire Cohn," Herr Harden published an emphatic article against the heads of the community, and expressed his sympathy with Zionism. On the other hand, his attitude in regard to the expulsion of Russian refugees attracted unfavourable comment.

The Jewish Scientific Seminary.

The Seminary for the Science of Judaism has just been installed in a new building, whither the subscribers were invited to a general meeting yesterday. Dr. A. S. Yahuda, Lecturer, read a paper on the scientific objects of the Seminary. It had written freedom of thought on its banner, and had given unrestricted liberty to the staff. The Seminary did not seek merely to train Rabbis, but sought to give instruction to anyone without distinction of creed, anxious to learn something of the Jewish religion, Jewish ethics, Jewish religious philosophy, Jewish history and literature. A great deal of research work had still to be done.

The Seminary (Lehranstalt für die Wissenschaft des Judentums) was founded in 1872 as a High School for the Science of Judaism. The idea of the founders was to establish a private institution for the scientific study of Judaism, which should be independent of the Jewish community and of the State. The plan for the foundation of such an institute goes back to the first half of the last century. In 1824 the Vice-Chief Rabbi Weyl elaborated a plan for the establishment of a "Jewish Theological Educational Seminary" without being able to realise his idea. Other efforts in the same direction, notably, the attempts of the father of Jewish Science, Leopold Zunz, remained for a long time without success. The project came nearer realisation when Municipal Councillor Moritz Meyer was interested in the idea, and he placed a considerable sum at the disposal of the promoters. His descendants have continued the tradition which he initiated, and have remained the most important sponsors of the Seminary. Besides Herr Meyer, among the founders of the Seminary were Moritz Lazarus, Salomon Neumann and Ludwig Philippson, who belong to the most important men in the modern history of the Jews in Germany and in general. Lazarus (1824-1903) came in 1867 from Berne, where he had held a professional post. He speedily became one of the most respected figures in Berlin, and by his erudition, his oratorical powers, his wit and his generally attractive qualities, as well as by his intimate relations with the Prussian Court, exercised great influence in Berlin society.

Sanitary Councillor Salomon Neumann, born in 1819, still lives as one of the most imposing figures of German Jewry. Neumann (the nestor of so many Jewish institutions) placed his indefatigable services at the disposal of the institute, the foundation of which he had urged in 1863. The well-known writer, Ludwig Philippson (1811-1889), founder and publisher of the *Allgemeine Zeitung des Judentums*, was the father of the well-known Professor Martin Philippson, of Berlin, and Consul-General Franz Philippson, of Brussels. He has the merit of having been the one definitely to call the institute into being. Owing to lack of means it had for a long time to wage a desperate struggle for existence. It was, therefore, a great triumph that it was able to secure eminent scholars as its teaching-staff. The first four teachers were Hayim Steinthal (1823-1899), lecturer on Comparative Religious History and Biblical Exegesis; David Cassel (1818-1893), on Jewish History and Literature, Semitics and Biblical Exegesis; Abraham Geiger, History of Judaism and its Literature; Israel Levy (born 1840), Talmudics. Owing to the generous support of its patrons, the institute is now better situated.

The Hilfsverein der Deutschen Juden has placed at the disposal of the Alliance Israélite the sum of 12,500 francs for the relief of the Moroccan Jews.

PERSIA.

A writer in the *Kölnische Zeitung*, dealing with educational conditions in Persia, states that lately the French language has received a fresh impetus through the schools of the Alliance Israélite, which has met the intellectual needs of the considerable Jewish communities of Hamadan, Kermanshah, Senneh (Kurdistan), Shiraz and Ispahan, in a most praiseworthy manner.

TURKEY.

A Roumanian Consul on the Jews in Smyrna.

In the course of an interview which M. Nabon, Director of the Schools of the Alliance Israélite at Smyrna, recently had with M. Keun, the Roumanian Consul, the latter paid the following tribute to the Jews in that city:—"I have long had relations with the Jews in Smyrna. The change which has been wrought in them by the schools is complete. These institutions have converted a population who were only fitted for the humblest of callings into a population who lay claim to and actually receive the highest of positions. Never has an undertaking had such emphatic and lasting effects as the work of the Alliance Israélite. I am thoroughly acquainted with the various people who inhabit the town, and I have found that the Jews are the most honest, industrious, cleverest and most sober of all." And yet their fellow-religionists in Roumania who certainly can lay claim to the same virtues are treated as pariahs by the Government which M. Keun represents, greatly to the detriment of the country itself.

UNITED STATES.

Mr. Nelson Morris, the well-known Chicago packer, whose death we recently recorded, left property to the value of twenty million dollars. He bequeathed 65,000 dollars to various charitable institutions, including 10,000 dollars for the Hebrew Orphan Asylum at Cleveland.

Mr. Adolph A. Weinman, a Jewish sculptor in New York, has executed two marble figures representing "Day" and "Night," which will be placed above the main entrance of the new Pennsylvania Railroad Station.

The *Toronto Sunday World* prints an interesting biography of Rabbi Barnett Wolnisky, said to be in his 105th year, who "danced the wild steps of two Russian dances at his great-granddaughter's marriage." He lives on the East Side of New York, and saw Napoleon's retreat from Moscow. He was born in Kobrine, in Grodno, and, marrying early, settled in Antipole, where he traded in liqueurs. He left Russia in 1881, after Cossacks had ransacked his establishment and ruined him. He held the office of Rabbi of the Eldridge Street Synagogue, on the East Side, for many years, retiring but two years ago. He is an inveterate smoker, and has but one meal daily—at noon.

MR. GEORGE HEILBUTH was entertained yesterday week by the Accounts Committee of the Corporation in recognition of his services as Chairman of the Committee. He was presented with a handsome silver casket inscribed as follows: "Presented to George Henry Heilbuth, C.C., by the members of the Accounts Committee of the Corporation of the City of London, as a mark of their high appreciation of the manner in which he has discharged his duties as their Chairman—1906."

British Ophthalmic Hospital, Jerusalem.—The record of work done during the three months ended September 30th last shows that compared with the figures of the similar period of 1906 the in-patients have risen from 262 to 353, with a daily average in the wards of thirty. New cases in the out-patient department have increased from 2,548 to 3,225, while consultations show a rise of over two thousand, the figures being 10,112 for 1906 and 12,267 for 1907. Operations number 555 as compared with 410. A very large number of those who benefit are Jews. The Hospital is badly in need of funds. Donations will be acknowledged by the Hon. Secretary, Lieut.-Colonel J. T. Woolrych Perowne, St. John's Gate, Clerkenwell, E.C.

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Russia.

[FROM OUR CORRESPONDENTS.]

THE DUMA CAMPAIGN.

The great movement for freedom, that embraced all classes of Russian citizens a few years ago, received its first severe check at the moment, when the apostles of Constitutional ideals divided themselves into different groups, forgetting that the aim that united them all had not yet been achieved. The Jews followed the general example set by their Russian neighbours, and they formed themselves into different parties violently opposed to one another, before they had received any promise of relief, to which they were all looking forward. They even failed to join hands at the critical moment of the present elections, and the People's Group, led by M. Vinaver, declared war on the other sections for the distrust they are displaying towards the Constitutional Democrats. The latter have long lost a good deal of their popularity in the eyes of our brethren, owing to their silence on the Jewish question in the Duma. That fact was made clear to the leaders of the party by the deputation of the Emancipation League, which interviewed the St. Petersburg candidates on the Jewish problem. The attention of M. Miliukoff was also drawn to his articles on the Jewish assimilation. The leader of the Constitutional Democrats replied that he did not consider assimilation a necessary step to granting our coreligionists equal rights. He was unable to outline the policy of his party with reference to the Jewish question in the next Duma. Their mode of approaching it would depend on the elements likely to predominate in the Assembly. He disagreed, however, with M. Vinaver, who thought it was possible to solve the Jewish problem at the same time as other questions of political freedom, which would come up for discussion. He considered a separate Bill would be necessary. The deputation, which consisted of Messrs. Wisenberg, Kreinin, and Horonshitzky, was more successful with the candidates of the Left, who unconditionally promised to support the Jews.

The People's Group issued a manifesto independent of the other parties, requesting the Jewish voters to try their utmost to return their old friends of the Constitutional Democratic Party to the Duma. The appeal was signed by Baron D. Günzburg. The absence of unity amongst the Jews at a time when their chances of success are so small, is a very deplorable fact.

The intention of the Constitutional Democrats to put up a Jewish candidate for Odessa in the second category of voters was not realised. The Polish Social Democrats declined to surrender a few of their seats at the Electoral Colleges to the Bund.

The appeal of M. Hessen against the Council which disqualified him as a voter was heard before the commissioners, who decided in his favour.

St. Petersburg, October 24th.

The poll of the electoral colleges has been completed almost everywhere throughout Russia, and we can foretell with some measure of probability what will be the nature of the next Duma. If every omen is not deceptive, the Duma will be strongly Monarchist in character, though hardly any of the deputies will represent the tendency of the Union of Russian People—a contingency which had been feared in many circles. In spite of the ceaseless propaganda of the Union, conducted through its thousand branches, comprising over a million faithful members, and despite its ceaseless boasting and assertion that behind it stood all the orthodox sons of Russia, it only succeeded in securing the return of a small number of electors of second instance, although it had been quite unscrupulous in its electoral methods and quite regardless of the methods it employed. Naturally the Jews served as the butt of its spleen. In spite of the fact that all the world knows of the Union's disgraceful riots in the streets of Odessa, in which Jewish old men, women and children were remorselessly ill-treated, it does not shrink from circulating, *urbi et orbi*, the following shameful libel:—"The Jewish Bund is afflicting Odessa; almost openly it is shooting honest Russian men solely because they are Russians." But this and similar slanders did not help the Union, and only a handful of electors from its midst will vote for deputies to the Duma.

On this account, however, it must not be supposed that the new Duma will be any the more favourably disposed to the Jews. As far as can be at present foreseen, it will be far more conservative than the existing Government—*i.e.* than Stolypin's ministry. The Government will probably drop the modest extension of rights, which it had projected in order not to come into conflict with the majority in the Duma over the Jewish question. If we do not anticipate any further restriction of rights—a not impossible contingency—not to speak of extension, we certainly cannot look forward to complete emancipation from the third Duma. I also doubt very much whether it will be in a position to protect us from further brutal excesses on the part of the Union of Russian People, excesses from which even the first Duma was not able to shield us, in spite of the fact that it was strongly progressive.

That the third Duma would turn out highly unfavourable to the Jews was not difficult to foresee. The electoral law of June 3rd had as its main object the return of a Conservative Parliament. The participation of the masses in the elections has been reduced to the puniest proportions. The decisive voice was given to the large landowners and manufacturers, who are personally interested in the continuance of the present *régime*. What the electoral law itself was unable to achieve was accomplished by the bureaucracy, who gave the law the widest possible interpretation. The Government has, with the utmost premeditation, set about procuring a Parliament which to all appearances is actually more "Right" in its constitution than even the authorities desired. Just as Count Witte fell before his own creation; the first Duma, because it was too liberal; so Stolypin will be driven out of office by his creature, the third Duma, because *he* will appear too liberal for it.

The new mode of election, with the additional device of the bureaucracy, the division of the electors into national groups, while ignoring the principle of proportional representation, made the election of Jews to the Duma impossible as, even in the provinces of the Pale, they are in a minority, and when they vote apart from the rest of the population, it is almost impossible for them to exercise any influence on the elections. The Jews will therefore be quite unrepresented in the Duma—not only by Jews, but by anyone at all. If there may be found noble representatives of other nationalities who, off their own bat, vindicate the Jews from a pure sentiment of *noblesse oblige*, there will be no-one who, on the ground of having been returned by Jewish suffrages will be obliged to do so.

But that is not the worst. As the vast majority of the Duma will doubtless be hostile to the Jews, it is questionable whether the Jews will have a single deputy to speak on their behalf. Even if they had, it would merely be a sort of lamentation, a voice crying in the desert. Moreover, the new Duma has been worked up beforehand against the Jews. All the old libels have been revived against them. On the other hand, there has hardly ever been a time when the Jews have been so silent in their own interests. They have lost faith in their own powers. We have nothing to hope from the Duma. We can only trust in the mercy of God.

THE SITUATION AT ODESSA.

Fresh disturbances have occurred at Odessa, and Moldavanka was once more chosen by the hooligans as the centre of their activity. Their latest victims were Jews named Feinsilberg, Shulbrot and Prager, who were all severely wounded. On Sunday, October 13th, the Real Russians assaulted several Jewish tradesmen in the market. The place was hastily deserted by everybody, and left in the possession of the rioters. They then proceeded to Kishelevskaya Street, where they commenced firing at the tramways. The police mortally wounded the Jew, Bliehman, whilst they were endeavouring to arrest a group of suspicious people.

The *Utro Rossia* is informed that the Governor-General of Odessa communicated to M. Stolypin a list of highly-placed personages who frequently assist the organisers of pogroms there.

On the other hand, the *Russkaya Retch* states that on the occasion of the anniversary of the opening of the Odessa Branch of the Real Russians, the Assistant-Prefect greeted the Union on behalf of the Governor-General, and wished them success in their work. The Black Gang, encouraged by the favour shown to them, appeared in the streets the same evening and stopped all people, searching them for bombs.

The semi-Official, *Osvedomitelnoe Bureau*, denies the report that M. Stolypin has received a petition signed by the Mayor of Odessa and other prominent citizens, complaining of the attitude of certain Generals of the army towards the organisers of the pogroms. The same agency announces that General Novitsky did not inform the Premier that he was unable to deal with the rioters.

Warsaw, October 26th.

From a correspondent in Odessa I have received the following description of the situation prevailing there:—

In our notorious city, which, during the last two years, has wrested from Kishineff the palm in regard to anti-Jewish excesses, it is at present "quiet." It is "quiet" in the same sense as the term was used by Vereschtschagin in regard to the Schipka Pass. It is true the permanent heading of column-long reports about street-excesses, affrays, personal injuries through stabs, revolver-shots, etc., in the local Press has not disappeared. On the contrary, it has grown. The excesses at present are chiefly confined to the God-forsaken Moldavanka suburb, the notorious arena of the knout and revolver heroes of the Union of Russian People. We have long given up Moldavanka. We let the members of the Self-Defence see what they can do with the Black Hundreds. We, in the centre of the city, leave Moldavanka severely alone, and what goes on there signifies no more to us than the report that heads are being broken in the Balkans.

In the centre of the city at present there is comparatively little shooting and violence. That matters have not taken a rapid change for the worse is due to our leaders, who, in the good old style, after every pogrom, proceeded in deputation to our new Prefect, General Novitsky, and regularly receive the gratifying assurance that the strongest measures are being taken for the speedy restoration of order. And Novitsky is to be taken absolutely seriously. He himself told one such deputation that before his departure from St. Petersburg, Stolypin ordered him to go immediately to Kieff, his former headquarters, put his affairs in order there, and then to come to Odessa in order to rescue the unhappy city as quickly as possible from anarchy. True, the restoration of order is no easy matter. Our esteemed police seem disinclined to tumble to the principle that every citizen should be guaranteed personal safety and security of property, which Novitsky has emphatically proclaimed as a great political discovery. A characteristic incident is the following, which was communicated to General Novitsky by the deputation referred to. A member of the District Court happened to light upon a street affray instituted by the Black Hundreds. When he called upon a policeman, who was standing apathetically by, to intervene, the latter replied with a smart salute: "Can't say anything, your Honour; these are our people!"

Meanwhile Novitsky does his best. A few days ago he paid a personal visit to Kleeman's Café in the Troitzkaya Street, which was the scene of one of the recent pogroms, and entered into conversation with some of the guests. A man named Kotljar, who happened to be present, and who had had his bookstall demolished and plundered by the hooligans, complained of his treatment to the Governor. General Novitsky replied: "Why didn't you stop them. We would have dealt with them severely." We must give the Governor-General right there. Kotljar would certainly not have been so badly treated if he had stopped the few dozen hooligans, and taken them to the police-station!

As I have said, Novitsky has the best intentions to restore calm and order. But one recent incident is quite incomprehensible to me. Why, besides the many other deputations, was a united deputation necessary from the local banks and householders to make clear to the Governor-General in long speeches how greatly the present disturbances and general insecurity was injuring their material interests. Was not Novitsky's declaration about the security of life and property enough?

Our guardians of law and order think they have done much too much for the security of the citizens. In order to restore the disturbed equilibrium, the pest of Moldavanka, the notorious Gasalaboff, who was recently imprisoned for the murder of a five-year-old boy has been released on bail. In one of the recent numbers of the *Odesskiya Novosti* we find the following letter:—

Sir,—I beg you to puplish the following in your paper. I was a witness how Gasalaboff shot the five-year old Binkowitsch, and could help the cause of justice in the elucidation of this matter. I carried the wounded Binkowitsch to the hospital. I hope that the examining magistrate will hear me on this subject.

Yours obediently,
M. Parievsky.

To such means are we forced to resort in order to secure a hearing.

In circumstances such as those prevailing at Odessa, it is no wonder that the Jewish population takes a little interest in the coming Duma elections, which in Odessa are fixed for October 30th. The experiences of the first and second Duma, and the new electoral law, have contributed to reduce the expectations of the Jewish population to vanishing point. It is only out of a sense of duty that several political groups evince interest in the elections. The Jews, under the new law, will only be able to put up one candidate. If the Jews surrender this seat, we are in danger of remaining without any representation in the third Duma. In a few pronouncedly assimilatory circles the name of Lifschitz is mentioned as a candidate But he is a much too insignificant personality to come seriously under consideration. Ascher Günzburg ("Achad-Haam") was also approached with a view to his becoming a candidate, but he refused, giving as his reason that he was not adapted to a daily polemical contest with our enemies. By the side of Levin and Vinaver, he would be able to render useful services to the Jewish people in the Duma, as he would be able to prepare studied orations of great value. But as the sole Jewish representative in the Duma, and called upon to reply at any moment to the insinuations of Krushevan and Co., he did not feel himself competent.

Up to now the only serious Jewish candidate is M. Schabotinsky. He is a radical Zionist, and as such, is not likely to score an easy victory.

A telegram to the *Neue Freie Presse* states that a further pogrom took place in Odessa on October 21st. The Black Hundreds caused disturbances on the occasion of the removal of their headquarters to new pre-

mises. About thirty Jews were seriously injured. One boy had his eyes put out.

LOCK-OUT IN LODZ.

The *St. Petersburger Zeitung* states that the proprietors of all the Jewish bake-houses have locked-out their employés, numbering 500, and closed their shops.

THE MINISTRY AND THE JEWS.

The *Tovaristch* is informed that the Premier will, in his programme of work prepared for the Duma, refer to the Jews, and declare himself in favour of granting them equal rights. M. Stolypin will stipulate, however, that such a measure could only be introduced gradually, and that the poorer classes ought to receive the primary attention of the Government. The same organ also refers to the dismissal of the Assistant-Minister of Commerce, M. Stoff, and quotes as a reason for the disfavour into which he has fallen, his consent to admit a hundred Jewish students to the Kieff Polytechnic above the number restricted by the law. He sanctioned their petition at a time when his chief was on leave of absence. It will be remembered that the Government yielded to the request of the real Russians to exclude the Jewish students, and even accepted the resignation of the heads of the institute, who were favourably inclined to our coreligionists.

The Roumanian Emigration.

Some one hundred and fifty more Roumanian refugees reached Gravesend early last Saturday morning. They were medically inspected on the way to London; and on reaching London were taken straight to the Allan liner "Pomeranian," at the Surrey Commercial Dock, whence, after another medical examination by the Government Inspection Officer, they set sail for Canada. Another three hundred Roumanians were brought from Antwerp to Havre, where they joined the "Pomeranian" without journeying first to London. The cases of these emigrants presented the same features as those of the emigrants recently described in the *Jewish Chronicle*; and the emigrants, like those who preceded them, will be placed on the soil or given work on the Grand Trunk Pacific Railway now in course of construction. It is understood that a large number of other Roumanians are to follow in the wake of those who have already gone.

Apart from this particular traffic the emigration through London just now is chiefly notable for the fact that many of the Russians who used to proceed to America *viâ* England, are now going to the States direct. This is specially the case with the emigrants who formerly sailed from Riga; and although a certain number continue to come here from Libau, the figure is very small in comparison with those who used to arrive from that port. Boats which used to bring as many as three, four, and even five hundred people now come with at most 150. All this, of course, spells severe loss to the English shipping companies.

Man, wife, and nine of their ten children.

[Specially photographed for the *Jewish Chronicle* by Jonas, High Street, Kingsland.]

Death of Miss Esther Hyams.—Death has removed from our midst at the early age of twenty-eight Miss Esther Hyams. She was a teacher of rare merit, one whose whole life was a sacrifice to her beloved pupils. On the 19th inst. she was at her work at the Jews' Infant School, Buckle Street, and then seemed to be in her usual good health. Notwithstanding every possible attention, she succumbed to scarlet fever last Friday. The sad news of her death came as a severe blow to her many friends and co-workers—the Jewish teachers of East London—to whom she had endeared herself. Throughout her illness her thoughts were devoted to her little charges at the Infant School. Of charming and unassuming manners and most amiable disposition, Esther Hyams was beloved by all who knew her. Ever ready to lend a helping-hand or to perform some small kindness, she was a welcome visitor in many a family circle. The genuine affection in which she was held by pupils, teachers and friends was evinced by the numbers that assembled at the grave-side on Sunday last, when her remains were laid to rest in the Willesden Cemetery. Everybody present was deeply affected; all were mourners, for all felt that the community was so much the poorer by the loss of one whose place it would be difficult to make good. May her unselfish life and rare qualities serve as a solace to her sorrow-stricken relatives and friends and an incentive to others to endeavour to emulate her.—Isaac Goldston.

Jews' Temporary Shelter.—At the recent meeting of the General Committee it was reported that the boats met by Shelter officers during the month of September numbered 84; these brought 2,285 passengers, the majority of whom were conducted free of charge to their various destinations; 17 aliens were rejected by the immigration officers in the Port of London. Eight of them successfully appealed and were permitted to land by the Immigration Appeal Board.—Mr. Clement I. Salaman has been co-opted a member of the General Committee of the Jews' Temporary Shelter.

Mr. Mayer Klang has been commissioned to paint another portrait of an ex-Mayor of Hull, which is to be presented to the Town Hall.

BOARD OF GUARDIANS.

FINANCIAL CONDITION. SERIOUS CRISIS.

LORD ROTHSCHILD TO ADDRESS A SPECIAL MEETING.

Mr. Leonard L. Cohen, President, has sent the following letter to every member of the Board of Guardians and its several Committees:—

27, Sussex Square, W.
25th October, 1907.

Dear Sir,—A very serious crisis confronts the Board of Guardians owing to its financial position, and I am desirous to consult with all my colleagues who take part in its work. For this purpose I am calling a meeting at the offices of the Board at five o'clock on Monday, November 11th, and I shall esteem it a favour if you will make a point of attending. Lord Rothschild has kindly promised to be present and address the meeting. Kindly reply to me at Middlesex Street, Bishopsgate, E.

Yours truly,
Leonard L. Cohen.

The Board of Guardians and Apprentices.

In the City of London Court yesterday week the Chairman of the Industrial Committee of the Jewish Board of Guardians sued a Russian named Peretz Lipert, 57, Bacon Street, Bethnal Green, for £2 9s. 6d. Mr. E. A. Myer, plaintiff's solicitor, said that the Board of Guardians apprenticed a son of the defendant to one Rylands, to learn the business of a telescopic instrument maker, and Rylands was to be paid £25 premium. He received the first £12 10s., and the rest would have been paid in two years' time. But, before then, the boy left, and the Board were satisfied that it was due to pressure from the father, who could get larger wages elsewhere than from the master, Rylands. The indentures had been cancelled, and the master had refunded six guineas. The defendant was now sued for a proportion of the premium under the agreement terminating the apprenticeship.

Defendant denied taking the boy away, and declared that the apprenticeship system as carried on by the Jewish Board of Guardians was not the success it might be, as there had been 136 cancellations.

Mr. Myer said that the system saved the ratepayers of London some thousands of pounds a year by apprenticing boys to trades and so making respectable members of society of them, instead of them becoming and remaining paupers. The premiums were all charitably subscribed, and at the present time nearly £20,000 was being used in that way.

Judge Lumley Smith, K.C., testified to the usefulness of the system, and said that he could only find for the plaintiff for 16s. 6d. as the payments ceased on cancellation.

Mr. Myer said it was important that the Board should recover the whole amount He thought the Court should assist them.

Judge Lumley Smith said he could not alter his decision. The Board could have taken the boy before a magistrate.

We are glad to learn that Mr. Philip Ornstien, the Secretary of the United Synagogue, has so far recovered from his prolonged illness that he will shortly be able to resume his duties, though only for a short time daily, at the office, St. James's Place, Aldgate.

The engagement is announced of Mr. Lionel Tuck, only son of Mr. and Mrs. Herman Tuck, of 90, Highbury New Park, to Miss Olive Wittkowski, a daughter of Mrs. and the late Mr. J. Wittkowski, of Melbourne, Australia.

Jewish Religious Union.—A public meeting in connection with the Union will be held next Monday at the Wharncliffe Rooms of the Hotel Great Central. Addresses on the "Religious Needs of the Community and the Jewish Religious Union" will be delivered by the Hon. Lily H. Montagu, Mr. Claude G. Montefiore and Mr. Harry S. Lewis.

The White Slave Traffic.—At a recent meeting of the British National Committee for the Suppression of the White Slave Traffic, held at Caxton Hall, Westminster, Mr. Claude G. Montefiore, President of the Gentlemen's Committee of the Jewish Association for the Protection of Girls and Women, was elected the British Delegate to the International Bureau. A Conference was held in Brussels last week to consider a scheme for the re-organisation of the International Bureau. Mr. S. Cohen, the Secretary of the Gentlemen's Committee, represented the British National Committee.

Van Houten's Cocoa

makes the most delicious of all breakfast beverages.

Best & Goes Farthest.

THE ALIENS ACT AND ITS ADMINISTRATION.

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"We now give a few more examples of serious maladministration of the Aliens Act. . . . One never knows in what unexpected form the capacity for cruelty in this Act and its administration may be elicited. Its power for evil is Protean-shaped.

In previous articles we have dealt at some length with the caprices, delusions and excesses of duty on the part of the Immigration Board. We now give a few more examples of this serious maladministration of the Aliens Act.

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One of the most dangerous powers entrusted to the Boards is that of dealing with sick or diseased immigrants. The theory upon which the Boards are to act is that no immigrant is to be admitted who is suffering from a physical infirmity which is likely to prevent him from supporting himself. We say that this is a dangerous power to entrust to these untrained tribunals. It is often difficult to say whether a man suffering from a particular complaint will or will not manage to earn his bread. It requires—like most of the provisions of this Act—a measure of foresight and even

A Gift of Prophecy;

and one's experience does not lead one to assign to the immigration officials a place "among the prophets." The inevitable result is that hardship arises in the administration of the law. Take, for instance, the case of a man named Paliwoda, who arrived here from Galicia last year. The immigrant was on his way to join a brother-in-law in Manchester. The doctor, however, discovered that the man was suffering from hernia; and on this ground the immigrant was ordered to be deported. A similar case arose as recently as May last. A young Russian tailor, named Hirsch Shein, came here in the company of his *fiancée*. But he was stopped, because the medical officer certified him to be suffering from hernia. The alien appealed against this sentence of exclusion. A friend of his, a master tailor, came forward and offered to provide the immigrant with employment at a salary of thirty shillings per week.

Yet the Man was Rejected.

Why he should have been dealt with in this cruel and harsh fashion, it is difficult to explain on any basis of commonsense or common fairness. Hernia is not an infectious disease. It is not an infirmity which renders it impossible for a man to pursue his ordinary avocation. Thousands of persons who suffer from the complaint are enabled to go about their daily business by adopting the simple expedient of wearing a truss. But the immigration officials brush aside these facts and stretch a point— against the immigrant. One never knows in what unexpected form

The Capacity for Cruelty.

in this Act and its administration may be elicited. Its power for evil is Protean-shaped. We have already spoken of the misfortunes which attend the immigrant through the failure to notify witnesses. Here is a case in point. A young man, named Shloimer Drelich, arrived in England from Poland. His intention was to go to his sister who lived in London. The sister had a large tailor's workshop, and was very anxious to receive him. The immigrant, however, was rejected on the ground of insufficient means, but his

Relatives Were Not Informed

of the fact. The alien appealed. The Immigration Board confirmed his rejection. And it was only after the second decree of exclusion that the relatives heard, to their great distress, of what had taken place.

Occasionally the immigrant finds himself kicked, so to speak, from country to country like a human football. This was the case with a man named Garbatta. This particular alien had come from Finland, and had landed at Hull. Afterwards, having failed to enter New York, he is deported, not to Finland, but to Libau.

"The Wandering Jew" in Real Life!

There is an idea that an alien in possession of £5—his own [illegible]—is entitled to admission. We turn to the memorandum [illegible] Home Office at the time the Act was brought into operation, [illegible] Section 1 (3) of the Act provides that an immigrant [illegible] an

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Some Excuse for this Action

may perhaps be found in the later attitude of the Home Secretary. For when the Board of Deputies complained to Mr. Gladstone last October, of the want of uniformity in the decisions of the Boards, owing partly to a difference of opinion as to the meaning of the £5 test, Mr. Gladstone replied by referring that body to a letter which he had addressed to the clerks for the information of the Boards in the following December. In this he stated "that the duty of construing the provisions of the Act in regard to the question of an alien immigrant's means (actual or prospective) of decently supporting himself and his dependents,

Lies upon the Boards,

and they are not *concluded* by the suggested 'test,' but are at liberty to adopt any proper course for satisfying themselves that the requirements of the Act are fulfilled in the case of any immigrants before them." We can only say that if this means that the possession of £5 is not a decisive test, then it is hopelessly out of harmony with the previous memorandum which stated that it was. In face of such contradictory instructions, one can almost understand the members of the Immigration Boards pursuing contradictory courses. And if the letter of December, 1906, is intended to supersede the memorandum of December, 1905, then, we can only add that in the first place the change should have been

Given Greater Publicity,

and, in the second, that it is a change for the worst. It substitutes the indefinite for the definite. It removes one of the few sign-posts which led the Boards to the proper destinations intended by the Act. It enlarges, in a word, the vague powers of the Boards, with all that that means in the way of abuse and capricious action. That way lies reaction and wrong.

(*To be concluded.*)

THE IMMIGRATION APPEAL BOARD.

Christian Immigrants Preponderate.

Friday's sitting of the London Appeal Board was notable by reason of the fact that of the ten appellants, four only were Jews. It is open to doubt whether such an exceptional proportion of non-Jews has occurred before in the course of the London Board's administration. Mr. Francis, J.P., presided, supported by Messrs. Levinsohn and Boustread. Two immigrants came by the ss. "Michail" from Libau, and the remaining eight by the "Adler" from Bremen. The first case on which the medical officer reported was that of Schloma Kurklewsky, aged twenty-two, who described himself as a Russian pedlar and student. He left Russia on account of political troubles, and was afflicted with trachoma. The Board did not take long to make up its mind that the refugee would have to be deported. They, however, decided to hear what the brother-in-law had to say.

This relative, who made an earnest appeal to the Board, informed them that the disturbed state of Russia at the present moment rendered

his brother's position unsafe, and hinted at his possible arrest in the event of his being rejected. The Board decided to reject him.

Jossel Jarmolin, a Russian tailor, of twenty-one years, possessed £5 and the address of his brother, also a tailor. He informed the Board that he had used another individual's passport in order to cross the Russian frontier. The brother, called as a witness, said that he did not write to the immigrant, but that he was willing to receive him.

An agreement having been signed by the prospective employer, who, by the way, explained that there were not sufficient tailors in London, the Board admitted Jarmolin.

The Responsibility of Guarantors.

Benjamin Rakowski, a tailor, said that his cousin had sent for him and had also furnished the necessary money.

"Had the cousin plenty of work for him in the event of his admission?" the immigrant was asked. He did not know.

The cousin admitted writing to Rakowski and sending him £5.

Mr. Levinsohn questioned the witness as to his position, urging that it was necessary for him to convince the Board that he had means. If his financial standing was not extensive, "his responsibility, in the event of his signing an undertaking, would be nothing." If he could undertake to get a man with money to sign the agreement, the Board would be satisfied. Otherwise they were obliged to reject the man. This was the action the Board subsequently decided upon.

Another relative of the last witness, Chaim Yelinsky, desired admission. He was a young fellow of about eighteen years. The voyage had not improved his appearance. His cousin, the wife of the last witness, said she had sent the immigrant £5, but on being questioned again, recalled that the money had been sent to Rakowski (the recently-rejected alien).

The Board rejected Yelinsky. Mr. Boustread asking the witness if she did not get a cousin here a year ago." The reply was inaudible.

We understand that there were two cases of appeal at the sitting of the London Immigration Appeal Board on Saturday. One immigrant was afflicted with trachoma and deported. The other, a woman, gave satisfactory reasons for her presence here, informing the Board that it was her intention to join her husband, and the Board decided to admit her.

Eight cases came before the Board on Monday, ex the "Sperber" from Bremen. Of this number five were Christians, the majority of whom were unskilled labourers, desirous of seeking work in Scotland. It was remarked by an official of the Board that this immigration of unskilled farm labourers was inopportune; the season was over, and there were little or no prospects of obtaining the employment to which they were used. Mr. Vallance presided, and Dr. Morris and Mr. Evans were present. Josas Bartkanskas, who was afflicted with trachoma, and who possessed £5 of his own, was rejected, as medically unfit.

Josef Szalis left Russia on account of the scarcity of work there. The Board granted him permission to land.

Moshe Tykotzky, a Russian butcher, of twenty-two years, possessing £5, said that he had left his own country in order to better his position. He was unable to earn much there. The young man's cousin, living in Buxton Street, who was called as a witness, expressed his willingness to give the immigrant employment, with board and lodging and a weekly allowance of 2s. He, also, was a butcher. "Any questions to ask?" enquired the Chairman of his colleagues. "No!" was the reply, and the Board refused permission to land.

A young woman, Mindel Gantzowa, who had been divorced from her husband, and who was accompanied by her young child, Yetta, called on her behalf her sister and brother-in-law.

The sister, a uniformed district nurse, and her husband, a capmaker, of Newark Street, were examined by the Board as to their position and their ability to look after the woman, whom they promised to set up in a dressmaking business.

The witnesses having given satisfactory replies on these points, the Board allowed mother and child to join their relatives.

"Trembling in the Balance."

Six cases, ex the "Schwalbe," from Bremen, came up for hearing on Tuesday afternoon, this number subsequently resolving itself into four, as two of the appellants turned out to be dependents. Mr. Williams, J.P., presided, and Messrs. Elliott, I.S.O., and J. H. Polak, JP., were present.

Particularly pathetic was the case of Elke Rubin, who, with her children, Mayer and Boruch, aged five, and three-and-a-half years respectively, desired to go to America, in order to join her husband. The Board was in a quandary, as it was stated by the medical officer that the elder of the children was mentally deficient, this probably constituting a bar to its admission in America. It was possible that even if the woman were allowed to land by the authorities here, the fact of her trying to introduce a defective child into America would be her undoing. Mention was made of the fact that in the event of the child being permitted to land in England, he would necessarily come as a burden on the rates by having to attend a "special" school for mentally defective children.

The woman said that she intended going to America, but in the meantime she would reside at her brother's place in London for a few days.

The brother, who has been in England for fifteen years, corroborated the immigrant's story. The representative of the shipping agent gave a written guarantee to send the party back viâ Bremen in the event of their rejection. The brother, who was recalled, was told that his sister would be permitted to reside with him for fourteen days, after which period they would embark for Liverpool.

A Tailor's "Tools."

Meyer Basovski, a young tailor, possessed £5 and the address of a brother, also a tailor. He had come here in order to seek work, which he thought his relative could obtain for him. "Has the immigrant any tools?" Mr. Williams sagely asked. "No, he had no tools," was the reply.

The brother, who had been three years in England, proved a somewhat difficult witness, owing to the fact that his knowledge of English was practically *nil*. This seemingly exasperated Mr. Polak, who entertains a wholesome dislike to witnesses who, despite their lengthy residence in England, do not trouble themselves to learn the language.

"You have been in England three years, and yet you know no English. You ought to be ashamed of yourself," he said. His annoyance was by no means lessened when, enquiring for the written name of the immigrant's prospective employer, the man said that he was unable to write!

Witness admitted sending the brother £5, but seemed undecided as to his ability to obtain employment for the immigrant. The Board therefore ordered Basovski to be deported.

A young girl, Hinde Goldfarb, enveloped in a capacious shawl, sought admission, saying that her sister would be pleased to receive her. She spoke a little English.

The girl's brother-in-law said that his wife was perfectly willing to look after her sister, and the Board readily agreed to grant asylum to this poor, forlorn immigrant.

Mr. Elkan Adler on the Restriction of Immigration into America.

A Paper read before the Hammersmith Jewish Literary Society on Monday, the 21st October, 1907.

Having recently returned from a visit to the United States and Canada, in which, with my friend, Mr. Philip Henry, I crossed the Continent from New York to San Francisco, returning by way of Vancouver and Winnipeg, I have had some opportunity of seeing and hearing a good deal about what is probably the greatest miracle of modern times, a huge Continent of vast natural resources being developed and civilised by immigration at the rate of more than a million a year. The phenomenon is so stupendous that it is difficult for the mind to grasp what this means. The traditional number of Jews who took part in the Exodus was barely half that figure, and they took forty years, two generations, to move

From Egypt into Palestine,

two countries geographically adjacent to each other, though their line of march may have covered 200 or 300 miles, and yet the Exodus is the keynote to Judaism and the Bible. The march of the 10,000 across a small part of Asia Minor has been perpetuated in history as one of the great achievements of the genius of the Greek. It is cheap humour to deride the tendency to "spread-eagleism" which characterises the American, and yet, after seeing for oneself the giant stride of the alien in America, it is difficult to describe one's impressions in sober language. The subject I have chosen is of great importance, but, unfortunately, it cannot be regarded otherwise than as somewhat dry, and I hope you will pardon me for choosing so dull a matter with which to bore you. But we have an Aliens Act of our own, and the object lesson may have its uses. To the Jew the question of the

Right to Immigrate into America

is a vital one. In the last ten years over a million Jews have settled in America. By far the largest proportion have come there from Russia, Galicia, and Roumania, that is to say from what is comparatively a small area constituting the Jewish pale of settlement in Continental Europe. The result is that at the present moment there is not a Jewish family in Europe which has not its representative on the American Continent, for even a high estimate cannot place the number of Jews in Europe higher than six millions. No-one who crosses the Atlantic can fail to pity and admire the

Crowd of Steerage Passengers

who sail with him. Nowadays, every steamer Westward bound carries hundreds, sometimes over a thousand, steerage passengers, most of them immigrants from countries which cannot or will not let its proletariat live in comfort. These immigrants have already undergone some kind of selection. They are not accepted as passengers unless they have passed a medical examination at one or more of the ports of embarkation. As for the Jews, many of them have also been seen and selected by committees of philanthropists, such as the Poor Jews' Shelter, who do their best to prevent anyone from undergoing the ordeal of the voyage unless he has a good chance of being admitted into the States. For all intents and purposes, New York is the only, it is certainly by far the most important, port to which they go. When the liner reaches New York, the first and second-class passengers are allowed to disembark without much bother except from the Customs. Still every such passenger has to fill up a form in which he declares various things as to his eligibility, for instance, that he has not been in a prison or lunatic asylum and is not a polygamist! But the steerage passengers are differently dealt with. They have to wait till their richer, and perhaps, therefore,

More Fortunate Fellow-travellers

have landed, and they are then trans-shipped into smaller steamers which land them at Ellis Island. New York itself is a long and narrow island connected to the North with the mainland by bridges, across one of which the New York Central Railway runs. Hitherto, that has been the only railway running into New York, but the Pennsylvania Railroad is now building great tunnels by which it can directly approach the Capital. In order to travel by all other railways it is necessary to be ferried across from New York to the State of New Jersey and then proceed to one's destination. I spent a day in Ellis Island, which is less than two miles away from the Bowling Green landing stage, and had the advantage of being shown round by Mr. Phineas Cowen, one of the Government Inspectors. On the day of my visit three ships had brought 2,500 immigrants, and these were being

Sorted and Examined

when I arrived. The number was, if anything, below the average, but everybody seemed pretty busy. The immigrants, with their goods and chattels, were marshalled up corridors and stairways into a large hall on the first floor, which was penned off by iron grilles, reminding one of the wooden palings in the Cattle Market of a country town by which poor beasts are kept in their places. As they marched along they were caught by medical men in uniform who, with blue chalk, marked the suspicious cases. A little further on, they were examined by more responsible medical men, who made another mark upon such as by the examination of the eyes, the hair, the mouth, and their general physique seemed unsuitable. These were turned off to the left while the others marched on to the right. The women were also examined by female inspectors, who marked and reserved for enquiry such as were likely to become mothers, with a view to rejection in the event of irregular parentage. The unrejected marched on and were finally examined by inspectors

As to Their Means.

At present they have to produce 30 dollars in cash and pay a poll tax of 4 dollars. Then they passed on through another grille, where they were allowed to meet their friends and proceed with them to a sort of central booking-office, where immigrants' tickets are supplied at prices not much lower than the ordinary fares. Baskets of provisions, including kosher baskets, were on sale for 50 cents. From the hall they were sent on by Government steamers to New York, but those whose destination was beyond, were taken direct by steamers to New Jersey, which they leave without ever setting foot in New York City. For the accommodation of the immigrants' friends and for visitors the Government provides free of cost

A Service of Steamers

to Ellis Island every hour during the working day. The immigrants who had not passed their preliminary examination and had been kept back for enquiry, had to go before a Board of three inspectors or examiners, who, after hearing evidence on the subject, dealt with the case, and either passed it or finally rejected it. The rejected cases were kept under guard like prisoners in Ellis Island until the steamboat company which had brought them had a ship to take them back. For the passengers who were ill

A Hospital was Provided

in Ellis Island, but infectious cases and contagious diseases are sent on to another island where there are special hospitals to accommodate them. Of

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Feivish Feldman, was a carpenter from Wilna, and an ex-soldier. He told the Immigration Board that he was arrested

For Refusing to Fire on Jews

during a pogrom when ordered to do so by an officer—not, unhappily, a very improbable tale. Feldman managed to escape, and came to London, where an uncle of his resided. His worldly possessions amounted to only four shillings; and—apparently on this ground—the refugee was rejected. On the same day, another immigrant—by name Abraham Alperman—a purse-maker from Warsaw was also rejected. He, too, begged for political asylum. He had belonged, he said, to a revolutionary party, and had been hunted by the police. After hiding for three weeks, he effected his escape. He had fifty-one marks in his possession, and had a brother in London. But, as we have said, he was ordered to be deported. Why these men, claiming the protection of these shores, were excluded from the country, we do not know. Their stories may have appeared doubtful to the Appeal Board. But there is the well-known

Suggestion of the Home Secretary

on the point—that suggestion which the Boards have dismissed so often with contempt, and which appears to have received just as little respect in these two cases as in the case of so many others. The Immigration Board upon that day (last May a year) seemed to have aimed at giving, in the course of one sitting, a comprehensive and concise object-lesson in the vices of these remarkable tribunals. For while it rejected Feivish Feldman, who asked for admission as a refugee, and declared that he had an uncle in London, it admitted a lady milliner from Warsaw, who also declared that she was a refugee, and had an uncle in London. The difference in private means cannot have determined the

Difference of Treatment,

for although Feldman had only four shillings, the lady milliner had a mere twenty-five. Twenty-one shillings cannot, surely, represent the difference between hopeless destitution and means of support, unless the Board acted in the spirit of the jury, which, having inquired into a case of suicide, arrived at the verdict that no reason could be found for the rash act, seven shillings and sixpence having been discovered in the pockets of the deceased. It might be supposed that the governing distinction in the two cases was that the immigrant who was admitted was a woman, whereas the unsuccessful appellant was a man; and that the Board's tender mercies were suddenly aroused for a member of the weaker sex. But we find that at the same sitting, a member of the sterner sex, named Feinberg, who also pleaded his connection with the Russian revolutionists, and boasted just twenty-five shillings, was admitted. Why Feldman was rejected and Feinberg admitted is

Another of those Problems

which the frowardness of the Boards, presents to the students of this extraordinary Act. To us it is frankly insoluble.

Shortly after these decisions had been given, the Board set itself to adjudicate on the case of a young man named Aaron Rogashin. He came from the town of Bielostok, through which whirl so many of the conflicting racial currents of Russia. The youth was in danger for political reasons, and his mother had sent him to England, in order that he should be out of harm's way. Rogashin had not even intended permanently to seek the hospitality of these shores. His real destination was America. But the fiat of the Board went forth; and the young man was

Sent Back to Russia.

One of the most dangerous powers entrusted to the Boards is that of dealing with sick or diseased immigrants. The theory upon which the Boards are to act is that no immigrant is to be admitted who is suffering from a physical infirmity which is likely to prevent him from supporting himself. We say that this is a dangerous power to entrust to these untrained tribunals. It is often difficult to say whether a man suffering from a particular complaint will or will not manage to earn his bread. It requires—like most of the provisions of this Act—a measure of foresight and even

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"The Wandering Jew" in Real Life!

There is an idea that an alien in possession of £5—his own *bona-fide* property—is entitled to admission. We turn to the memorandum issued by the Home Office at the time the Act was brought into operation, and we find the following words: "Section I. (3) of the Act provides that an immigrant is to be considered an

Undesirable Immigrant.

if he cannot show that (*a*) he has in his possession, or (*b*) is in a position to obtain, the means of decently supporting himself and his dependents, if any. The Act thus throws on the alien the burden of proving compliance with one or other of these two requirements. As regards the first alternative requirement, namely, that he *has* means in his possession for decently supporting himself and his family, the Secretary of State, as at present advised, thinks that the test should be that the immigrant is possessed of £5, with an additional £2 for each dependent, if any, accompanying him. It may be expected that an immigrant in possession of money (his own *bona-fide* property) to that amount will, if mentally and physically fit, and not liable to rejection under paragraphs (*c*) or (*d*) of S. I (3) of the Act,

Be Allowed to Land"

In Grimsby, last May, the Chairman of the Appeal Board (Mr. Jos. Smith) gave his reading of this important instruction. "In the earlier times of the working of the Act," said that gentleman, "a question arose as to the £5 a man had in his possession, and it was then thought that if a man had earned the money, that it belonged to him, then the Board would have some reason to believe that he would be able to earn another £5. But that did not apply in a case where the necessary means had been supplied by some other person." What is

The Natural Inference

from the Home Office instruction and the Grimsby interpretation thereof? Surely, that an immigrant in possession of £5—his own undoubted property—should, in the language of the Home Department, if mentally and physically fit, be allowed to land. Let us see how this works out in practice. In August last, a man named Stennerman came to England with £5 14s. in his possession. Although this sum exceeded the pecuniary limit laid down in the official memorandum, and in spite of the additional fact that the immigrant

Had Been to England Before,

and had earned his living here, he was ordered to be deported. It might be said that there was some doubt as to the money being his *bona-fide* property. But no such suspicion appears to have been suggested in the course of the hearing of this appeal. The Board apparently were not content with the alien possessing the necessary sum of money, and even more, but must have insisted on his satisfying them that he was in a position to obtain other means of self-support. In other words, he was to fulfil not one of the two tests of economic desirability, as imposed by the memorandum, but both.

Some Excuse for this Action

may perhaps be found in the later attitude of the Home Secretary. For when the Board of Deputies complained to Mr. Gladstone, last October, of the want of uniformity in the decisions of the Boards, owing partly to a difference of opinion as to the meaning of the £5 test, Mr. Gladstone replied by referring that body to a letter which he had addressed to the clerks, for the information of the Boards in the following December. In this he stated "that the duty of construing the provisions of the Act in regard to the question of an alien immigrant's means (actual or prospective) of decently supporting himself and his dependents,

Lies upon the Boards,

and they are not *concluded* by the suggested 'test,' but are at liberty to adopt any proper course for satisfying themselves that the requirements of the Act are fulfilled in the case of any immigrants before them." We can only say that if this means that the possession of £5 is not a decisive test, then it is hopelessly out of harmony with the previous memorandum which stated that it was. In face of such contradictory instructions, one can almost understand the members of the Immigration Boards pursuing contradictory courses. And if the letter of December, 1906, is intended to supersede the memorandum of December, 1905, then, we can only add that in the first place the change should have been

Given Greater Publicity,

and, in the second, that it is a change for the worst. It substitutes the indefinite for the definite. It removes one of the few sign-posts which led the Boards to the proper destinations intended by the Act. It enlarges, in a word, the vague powers of the Boards, with all that that means in the way of abuse and capricious action. That way lies reaction and wrong.

(*To be concluded.*)

THE IMMIGRATION APPEAL BOARD.

Christian Immigrants Preponderate.

Friday's sitting of the London Appeal Board was notable by reason of the fact that of the ten appellants, four only were Jews. It is open to doubt whether such an exceptional proportion of non-Jews has occurred before in the course of the London Board's administration. Mr. Francis, J.P., presided, supported by Messrs. Levinsohn and Boustread. Two immigrants came by the ss. "Michail" from Libau, and the remaining eight by the "Adler" from Bremen. The first case on which the medical officer reported was that of Schloma Kurklewsky, aged twenty-two, who described himself as a Russian pedlar and student. He left Russia on account of political troubles, and was afflicted with trachoma. The Board did not take long to make up its mind that the refugee would have to be deported. They, however, decided to hear what the brother-in-law had to say.

This relative, who made an earnest appeal to the Board, informed them that the disturbed state of Russia at the present moment rendered

his brother's position unsafe, and hinted at his possible arrest in the event of his being rejected. The Board decided to reject him.

Jossel Jarmolin, a Russian tailor, of twenty-one years, possessed £5 and the address of his brother, also a tailor. He informed the Board that he had used another individual's passport in order to cross the Russian frontier. The brother, called as a witness, said that he did not write to the immigrant, but that he was willing to receive him.

An agreement having been signed by the prospective employer, who, by the way, explained that there were not sufficient tailors in London, the Board admitted Jarmolin.

The Responsibility of Guarantors.

Benjamin Rakowski, a tailor, said that his cousin had sent for him and had also furnished the necessary money.

"Had the cousin plenty of work for him in the event of his admission?" the immigrant was asked. He did not know.

The cousin admitted writing to Rakowski and sending him £5.

Mr. Levinsohn questioned the witness as to his position, urging that it was necessary for him to convince the Board that he had means. If his financial standing was not extensive, "his responsibility, in the event of his signing an undertaking, would be nothing." If he could undertake to get a man with money to sign the agreement, the Board would be satisfied. Otherwise they were obliged to reject the man. This was the action the Board subsequently decided upon.

Another relative of the last witness, Chaim Yelinsky, desired admission. He was a young fellow of about eighteen years. The voyage had not improved his appearance. His cousin, the wife of the last witness, said she had sent the immigrant £5, but on being questioned again, recalled that the money had been sent to Rakowski (the recently-rejected alien).

The Board rejected Yelinsky. Mr. Boustread asking the witness if she did not get a cousin here a year ago." The reply was inaudible.

We understand that there were two cases of appeal at the sitting of the London Immigration Appeal Board on Saturday. One immigrant was afflicted with trachoma and deported. The other, a woman, gave satisfactory reasons for her presence here, informing the Board that it was her intention to join her husband, and the Board decided to admit her.

Eight cases came before the Board on Monday, ex the "Sperber" from Bremen. Of this number five were Christians, the majority of whom were unskilled labourers, desirous of seeking work in Scotland. It was remarked by an official of the Board that this immigration of unskilled farm labourers was inopportune; the season was over, and there were little or no prospects of obtaining the employment to which they were used. Mr. Vallance presided, and Dr. Morris and Mr. Evans were present. Josas Bartkanskas, who was afflicted with trachoma, and who possessed £5 of his own, was rejected, as medically unfit.

Josef Szalis left Russia on account of the scarcity of work there. The Board granted him permission to land.

Moshe Tykotzky, a Russian butcher, of twenty-two years, possessing £5, said that he had left his own country in order to better his position. He was unable to earn much there. The young man's cousin, living in Buxton Street, who was called as a witness, expressed his willingness to give the immigrant employment, with board and lodging and a weekly allowance of 2s. He, also, was a butcher. "Any questions to ask?" enquired the Chairman of his colleagues. "No!" was the reply, and the Board refused permission to land.

A young woman, Mindel Gantzowa, who had been divorced from her husband, and who was accompanied by her young child, Yetta, called on her behalf her sister and brother-in-law.

The sister, a uniformed district nurse, and her husband, a capmaker, of Newark Street, were examined by the Board as to their position and their ability to look after the woman, whom they promised to set up in a dressmaking business.

The witnesses having given satisfactory replies on these points, the Board allowed mother and child to join their relatives.

"Trembling in the Balance."

Six cases, ex the "Schwalbe," from Bremen, came up for hearing on Tuesday afternoon, this number subsequently resolving itself into four, as two of the appellants turned out to be dependents. Mr. Williams, J.P., presided, and Messrs. Elliott, I.S.O., and J. H. Polak, JP., were present.

Particularly pathetic was the case of Elke Rubin, who, with her children, Mayer and Boruch, aged five, and three-and-a-half years respectively, desired to go to America, in order to join her husband. The Board was in a quandary, as it was stated by the medical officer that the elder of the children was mentally deficient, this probably constituting a bar to its admission in America. It was possible that even if the woman were allowed to land by the authorities here, the fact of her trying to introduce a defective child into America would be her undoing. Mention was made of the fact that in the event of the child being permitted to land in England, he would necessarily come as a burden on the rates by having to attend a "special" school for mentally defective children.

The woman said that she intended going to America, but in the meantime she would reside at her brother's place in London for a few days.

The brother, who has been in England for fifteen years, corroborated the immigrant's story. The representative of the shipping agent gave a written guarantee to send the party back viâ Bremen in the event of their rejection. The brother, who was recalled, was told that his sister would be permitted to reside with him for fourteen days, after which period they would embark for Liverpool.

A Tailor's "Tools."

Meyer Basovski, a young tailor, possessed £5 and the address of a brother, also a tailor. He had come here in order to seek work, which he thought his relative could obtain for him. "Has the immigrant any tools?" Mr. Williams sagely asked. "No, he had no tools," was the reply.

The brother, who had been three years in England, proved a somewhat difficult witness, owing to the fact that his knowledge of English was practically *nil*. This seemingly exasperated Mr. Polak, who entertains a wholesome dislike to witnesses who, despite their lengthy residence in England, do not trouble themselves to learn the language.

"You have been in England three years, and yet you know no English. You ought to be ashamed of yourself," he said. His annoyance was by no means lessened when, enquiring for the written name of the immigrant's prospective employer, the man said that he was unable to write!

Witness admitted sending the brother £5, but seemed undecided as to his ability to obtain employment for the immigrant. The Board therefore ordered Basovski to be deported.

A young girl, Hinde Goldfarb, enveloped in a capacious shawl, sought admission, saying that her sister would be pleased to receive her. She spoke a little English.

The girl's brother-in-law said that his wife was perfectly willing to look after her sister, and the Board readily agreed to grant asylum to this poor, forlorn immigrant.

Mr. Elkan Adler on the Restriction of Immigration into America.

A Paper read before the Hammersmith Jewish Literary Society on Monday, the 21st October, 1907.

Having recently returned from a visit to the United States and Canada, in which, with my friend, Mr. Philip Henry, I crossed the Continent from New York to San Francisco, returning by way of Vancouver and Winnipeg, I have had some opportunity of seeing and hearing a good deal about what is probably the greatest miracle of modern times, a huge Continent of vast natural resources being developed and civilised by immigration at the rate of more than a million a year. The phenomenon is so stupendous that it is difficult for the mind to grasp what this means. The traditional number of Jews who took part in the Exodus was barely half that figure, and they took forty years, two generations, to move

From Egypt into Palestine,

two countries geographically adjacent to each other, though their line of march may have covered 200 or 300 miles, and yet the Exodus is the keynote to Judaism and the Bible. The march of the 10,000 across a small part of Asia Minor has been perpetuated in history as one of the great achievements of the genius of the Greek. It is cheap humour to deride the tendency to "spread-eagleism" which characterises the American, and yet, after seeing for oneself the giant stride of the alien in America, it is difficult to describe one's impressions in sober language. The subject I have chosen is of great importance, but, unfortunately, it cannot be regarded otherwise than as somewhat dry, and I hope you will pardon me for choosing so dull a matter with which to bore you. But we have an Aliens Act of our own, and the object lesson may have its uses. To the Jew the question of the

Right to Immigrate into America

is a vital one. In the last ten years over a million Jews have settled in America. By far the largest proportion have come there from Russia, Galicia, and Roumania, that is to say from what is comparatively a small area constituting the Jewish pale of settlement in Continental Europe. The result is that at the present moment there is not a Jewish family in Europe which has not its representative on the American Continent, for even a high estimate cannot place the number of Jews in Europe higher than six millions. No-one who crosses the Atlantic can fail to pity and admire the

Crowd of Steerage Passengers

who sail with him. Nowadays, every steamer Westward bound carries hundreds, sometimes over a thousand, steerage passengers, most of them immigrants from countries which cannot or will not let its proletariat live in comfort. These immigrants have already undergone some kind of selection. They are not accepted as passengers unless they have passed a medical examination at one or more of the ports of embarkation. As for the Jews, many of them have also been seen and selected by committees of philanthropists, such as the Poor Jews' Shelter, who do their best to prevent anyone from undergoing the ordeal of the voyage unless he has a good chance of being admitted into the States. For all intents and purposes, New York is the only, it is certainly by far the most important, port to which they go. When the liner reaches New York, the first and second-class passengers are allowed to disembark without much bother except from the Customs. Still every such passenger has to fill up a form in which he declares various things as to his eligibility, for instance, that he has not been in a prison or lunatic asylum and is not a polygamist! But the steerage passengers are differently dealt with. They have to wait till their richer, and perhaps, therefore,

More Fortunate Fellow-travellers

have landed, and they are then trans-shipped into smaller steamers which land them at Ellis Island. New York itself is a long and narrow island connected to the North with the mainland by bridges, across one of which the New York Central Railway runs. Hitherto, that has been the only railway running into New York, but the Pennsylvania Railroad is now building great tunnels by which it can directly approach the Capital. In order to travel by all other railways it is necessary to be ferried across from New York to the State of New Jersey and then proceed to one's destination. I spent a day in Ellis Island, which is less than two miles away from the Bowling Green landing stage, and had the advantage of being shown round by Mr. Phineas Cowen, one of the Government Inspectors. On the day of my visit three ships had brought 2,500 immigrants, and these were being

Sorted and Examined

when I arrived. The number was, if anything, below the average, but everybody seemed pretty busy. The immigrants, with their goods and chattels, were marshalled up corridors and stairways into a large hall on the first floor, which was penned off by iron grilles, reminding one of the wooden palings in the Cattle Market of a country town by which poor beasts are kept in their places. As they marched along they were caught by medical men in uniform who, with blue chalk, marked the suspicious cases. A little further on, they were examined by more responsible medical men, who made another mark upon such as by the examination of the eyes, the hair, the mouth, and their general physique seemed unsuitable. These were turned off to the left while the others marched on to the right. The women were also examined by female inspectors, who marked and reserved for enquiry such as were likely to become mothers, with a view to rejection in the event of irregular parentage. The unrejected marched on and were finally examined by inspectors

As to Their Means.

At present they have to produce 30 dollars in cash and pay a poll tax of 4 dollars. Then they passed on through another grille, where they were allowed to meet their friends and proceed with them to a sort of central booking-office, where immigrants' tickets are supplied at prices not much lower than the ordinary fares. Baskets of provisions, including kosher baskets, were on sale for 50 cents. From the hall they were sent on by Government steamers to New York, but those whose destination was beyond, were taken direct by steamers to New Jersey, which they leave without ever setting foot in New York City. For the accommodation of the immigrants' friends and for visitors the Government provides free of cost

A Service of Steamers

to Ellis Island every hour during the working day. The immigrants who had not passed their preliminary examination and had been kept back for enquiry, had to go before a Board of three inspectors or examiners, who, after hearing evidence on the subject, dealt with the case, and either passed it or finally rejected it. The rejected cases were kept under guard like prisoners in Ellis Island until the steamboat company which had brought them had a ship to take them back. For the passengers who were ill

A Hospital was Provided

in Ellis Island, but infectious cases and contagious diseases are sent on to another island where there are special hospitals to accommodate them. Of

such courts four were sitting on the day of my visit. Each was provided with one or more interpreters, and it was most interesting to listen to the Babel of tongues in Ellis Island. Arabic, Hindustani, Greek, Italian, Lithuanian, Lettish and Yiddish are but a few of the languages one heard, languages which are so modifying English as it is spoken in America that the American tongue is really becoming as

DIFFERENT FROM GOOD OLD ENGLISH

as Low Dutch is from High. As Lord Rosebery said last week in Edinburgh at the opening of one of Mr. Carnegie's libraries :—

The United States is trying an amalgamation of all the races of the world. Will that result in the production of the perfect man of the future, or will the result be a perfectly new type, unknown hitherto to anthropologists, that will be the subject of study and interest to the older races of the globe? I do not think anybody can tell; not even Mr. Carnegie.

The grounds of rejection were mostly imbecility, low physique, illegitimacy, and such like. Actual disease and poverty were quite the exception. The ship companies had taken care of that. The examiners seemed to me to be very

FAIR AND LIBERALLY-MINDED.

They would stretch a point in favour of admission, and where they had any doubt, would send for the friends of the immigrant, if he had any in New York, and hear what they had to say; but they were very keen about morality, and I was told that they were constantly performing marriages between passengers who had been travelling together, so that their relations might be legitimised before they set foot on the sacred mainland. Many of the examiners were magistrates, and the marriage service is of the simplest. Religion does not enter into it at all, unless the subjects insist, but, as a rule, they are so taken aback by the proposition, that they are too dazed to have an opinion on the subject, and I daresay are often ignorant that the formalities through which they are passing are

MAKING THEM MAN AND WIFE.

I did not see anything like so large a proportion of Jews as I had expected. Perhaps this was due to the fact that, in September, the approach of the Holy Days had restricted them from travelling. Special arrangements had been made for holding service on the New Year on Ellis Island for such of the Jews as were being detained there, but, including the Reader and at least two Jewish officials, it was only on the second day of the New Year that they had a minyan, and then there were only 11. Mr. Cowen gave me many interesting details and statistics as to the state of immigration. To my astonishment, he said that of the 190,000 immigrants from Russia who had entered New York during last year

ONLY FORTY PER CENT. WERE JEWS,

that there were 230,000 Italians and about the same number of Austrians, who had entered, as compared with 53,000 English and 37,000 Irish. Between the years 1860 and 1870, over 700,000 Irish had entered America to half-a-million English, which shows that the number of immigrants from Ireland has halved while that from England has remained stationary. He pointed out the enormous amount of cash which these immigrants bring with them. The minimum of 30 dollars per head is often largely exceeded. One man I saw there showed us 1,500 dollars stowed about various parts of his person. They were the proceeds of the sale of his farm. Nearly all of these immigrants

DO WELL AND MAKE MONEY

and earn high wages, when they have been established a year or two in America, and none of them return to their homes of origin to any great extent except the Italians and Greeks. Their countries are so beautiful that they never lose their home-sickness. It can be well imagined what a vast element to the industrial success of America and its phenomenal progress is provided by this constant stream of immigration and introduction of foreign gold. It is true that, at the present moment, there is a state of acute financial depression in America, but that is limited to Wall Street and the banks. The

DEPRECIATION IN THE PRICE OF STOCKS AND SHARES

hardly touches the ordinary American citizen. When he has saved money he buys first his home and then other real estate, but rarely dabbles on the Stock Exchange or invests in shares and other securities. And yet, although economists are preaching and proclaiming the huge benefit that the United States derive from immigration, a very large and important party has arisen which urges the exclusion of alien immigrants, whether desirable or not. It is all part and parcel of the labour policy which is now dominating social conditions in America, not excluding Canada. The great secular strife between labour and capital, the world's Armageddon seems to have begun. The Labour Unions are all-powerful, and they will not, if they can help it, allow of any competition. I met a poor English copper-smith on the quay of New York. The British Vice-Consul had found him a passage home. He was a good workman and

WILLING AND ANXIOUS TO WORK,

but he could not find work unless he was a member of the Union, and the Union would not admit him unless he paid a preliminary fine of 100 dollars. The anti-alien agitation in England has strengthened the hands of the restrictionists in America. The restrictionist party is powerful by reason of its number, talent and wealth. It is supported by the official world. To a Yankee good or desirable immigrants are Northern Europeans, English, Germans, Scandinavians, etc.

UNDESIRABLE IMMIGRANTS

are Europeans from the East and the South, and particularly Italians and Jews, especially Jews. Mr. Prescott F. Hall, the Secretary of the Immigration Restriction League, has written a book on the subject entitled "Immigration." The chief office of his League is at Boston, but there are branches throughout the United States. It is a regular

HOT-BED OF ANTI-SEMITISM

which it propagates by speeches and pamphlets. It has published forty-six pamphlets, and has distributed gratis 10,000 copies of Mr. Hall's book. It sends representatives throughout the West to preach its doctrines to the farmers and is said always to have an available balance of 50,000 dollars. There are more than seventy Associations who during the 1906 Session of Congress petitioned the Congress for the passage of the Alien Bill. These include:—

The International Association of Machinists, The Brotherhood of Railroad Train Men, Order of United American Mechanics, Junior Order of United American Mechanics, United Labour League, United Union Workers of America, Trades and Labour Council, Associated Charities of Cambridge, Mass., Daughters of Pocohontas, Daughters of Liberty, Wyoming State Federation of Women's Clubs, Knights of Labour, Federated Trades, Sons of Federations, Daughters of America, Patriotic Sons of America, Order of Railway Conductors, Knights of Pythias, Improved Order of Red Men, and Cigar-makers' Union.

The Junior Order of American Mechanics, which claims to control more than two million votes, not only petitioned Congress, but issued

THREATENING LETTERS

to members of Congress. The American Federation of Labour controls four million votes. Its members, though they are workmen who immigrated but yesterday, have, for fear of competition, become the declared enemies of immigrants. Its President, Samuel Gompers, is a Jewish cigar-maker, who was deputed to interview Mr. Roosevelt and the Speaker on the subject. He was accompanied by 100 delegates. Roosevelt is himself in favour of restriction. I quote from the *New York Times*, of the 22nd March, 1906:—

Washington, March 21.—The President received at the White House this afternoon a delegation of 100 representatives of the American Federation of Labour and officials of the organisations that comprise the Federation. The delegation was headed by Samuel Gompers, President of the Federation, and Frank Morrison, Secretary. The labour men called by appointment, and were received by the President in his private office and the adjoining Cabinet Room.

Secretary Morrison read to the President a memorial of the Executive Council of the Federation, urging action on the various demands of legislation being made by the organised labour interests of the country.

The memorial dwelt particularly on the eight hour law and its enforcement on Government work, including the Panama Canal, and the Immigration Laws. . . . President Gompers and James Duncan, of Quincey, Mass., first Vice-President of the Federation, followed with brief addresses on the lines of the memorial.

President Roosevelt replied in an extended address. On the subject of general immigration and the exclusion of Chinese labour the President indicated that he was in practical accord with them, but on some matters he differed from them radically. The text of the President's remarks, as given out at the White House this evening, follows:—

Mr. Gompers:

Undesirable Immigrants.—"You have spoken of the Immigration Laws. I believe not merely that all possible steps should be taken to prevent the importation of labourers under any form, but I believe further, that this country ought to make a resolute effort from now on to prevent the coming to the country of men with a standard of living so low that they tend, by entering into unfair competition with, to reduce the standard of living of, our own people. Not one of you can go further than I will in the effort speedily to raise the status of the American wage-worker so long as while doing it I can retain a clear conscience and the certainty that I am doing what is right. I will do all in my power for the labouring man except to do what is wrong, and I will not do that for him or for anyone else.

"We must not let our natural sentiment for succouring the oppressed and unfortunate of other lands lead us into that warped moral and mental attitude of trying to succour them at the expense of pulling down our own people. Laws should be enacted to keep out all immigrants who do not show that they have the right stuff in them to enter into our life on terms of decent equality with our own citizens. For, gentlemen, the bonds that bind all good American citizens are stronger by far than the differences, which I think you accentuate altogether too much, between the men who do one kind of labour and the men who do another." . . . .

Earlier in the day the delegation called on Speaker Cannon and Senator Frye, of Maine, President *pro tem.* of the Senate, and laid before them the same memorial which they presented to the press.

I have a copy of a letter from a Jewish member of Congress to the Honourable Edward Lauterbach, a prominent lawyer of New York and the President of the National Liberal Immigration League, in which the member writes that the President of the United States is strongly

IN FAVOUR OF FURTHER RESTRICTION

of one kind or another, and keeps prodding the Speaker continually. Even some Jews approve this policy. Thus the *Israelite* of Chicago writes that "the League's object is most excellent, and it is grappling with the immigration question in the most practical manner and in a spirit of broad liberality." Obviously it became desirable that there should be organised opposition to the anti-aliens, but it was difficult to bring this about even in America. People were afraid of being charged with bribery by the railway companies and shipping companies. Radical Jews shrugged their shoulders and doubted whether anything could be done with

A CORRUPT CAPITALIST GOVERNMENT.

Happily, however, it was possible by means of the National Liberal Immigration League for Proper Regulation and Better Distribution of Immigration to do something to rouse public opinion. This League has done great service to the cause of toleration and philanthropy by combating the policy of agitation to keep out aliens. It numbers among its members some of the most prominent citizens of the United States, including the Bishop of New York, Mr. Carnegie and the Presidents of the Harvard and Princeton Universities. In December, 1905, a Bill was introduced into Congress imposing an educational text by excluding any person over fifteen who could not read in English, or some other language, twenty lines of the American Constitution. Another Bill sought to impose a poll-tax of 10 dollars, instead of 2 dollars on every male immigrant over sixteen. Statistics have shown that whereas North Europeans were almost all literate, 56 per cent. of the Italians, 40 per cent. of the Poles, and 23 per cent. of the Jews, especially women, could not read. The former Bill was fathered by Senator Lodge, who, in 1897, had succeeded in passing a similar Bill through both Houses of Legislature, but which did not become law, as

PRESIDENT CLEVELAND REFUSED TO SIGN IT.

Lodge is a great personal friend of Roosevelt, and said to be editor of his written communications. The author of the second Bill is Deputy Gardner, Senator Lodge's son-in-law, and the President of the Committee of Naturalisation and Immigration of the Chamber. Gardner is the life and soul of the movement against immigration. It was introduced by Representative Underwood. Attempts were also made to increase the visible means of each immigrant to 50 dollars for each head of the family, 25 dollars for a single man, and 15 dollars for a single woman. The chief charge brought against the Jewish immigrant by the restrictionists is their

LOW VITALITY AND POOR PHYSIQUE.

In his Official Reports of 1903 and 1904, ex-Commissioner Williams complains that the law in force does not enable the United States to exclude that class of immigrant. He adds that, when a Jewish immigrant is condemned to deportation, his relatives and friends worry the Government to get such sentence annulled, as Jews hold so by one another. Attempts were made by the restrictionists to get the examination of immigrants made in Europe, so as to avoid troubling the undesirable with a double and fruitless voyage across the Atlantic; but European Governments would not fall in with this suggestion and so one trap was avoided.

THE ATTACK ON THESE BILLS,

started at the Twentieth Century Club at Boston, when my friend, Mr. Nissim Behar, the veteran representative of the Alliance Israélite, to whom I owe most of my material to-night, protested against the narrowness of the movement. He was introduced by Mr. Paul, the President of the Club, to Mr. Prescott Hall, and the following is his *résumé* of the conversation:—

Mr. Nissim Behar: Does not your Society, Mr. Hall, work against the Jew because he occupies too eminent a position at Boston and New York?

Mr. Hall: Yes, certainly. Wherever the Jew goes he brings about the extinction of other races. We cannot compete with him. . . .

Mr. Nissim Behar: But these poor Russian Jews are fleeing from massacre and there is so much room in Texas and other States.

Mr. Hall: Yes, but they do not go there. They swarm in New York, in Boston, in Chicago. . . . These Bills will pass and will be followed by others more and more drastic, until America is entirely closed to the Jews.

The agitation thus commenced was proceeded with in Boston and was assisted by the Federation of Jews of Massachusetts and the Alliance. On the 18th

of April, a mass meeting was held at which the Governor and Mayor and other high personages took part. The result of this agitation was

TO REDUCE THE POLL TAX

from forty dollars to five dollars. All great movements of the United States are initiated at Boston, but then they are transferred to New York. The difficulty in New York is that the Jews there form a vast agglomeration of individuals with no communal bond and no real adequate influence. Accordingly a Federation of the Jews of the State of New York was formed, and each organisation, lodge, synagogue, club, temple or society was asked to be represented at such Federation by two delegates, and

A PROTEST MASS MEETING

was organised. This was not done without some opposition from the Jews themselves. Two prominent members of the B'nai Brith said that it would be most mischievous to the Jewish cause. Mr. Lauterbach consented to preside at the mass meeting. Mr. Oscar Straus saw Cardinal Gibbons on the subject. Mr. Nathan Bijur was on the 3rd of March 1906, heard by the Committee on Immigration and Naturalisation of both Houses of Legislature, when the Gardner-Dillingham Bill was under discussion. On the 23rd of May the Bill passed the Senate unanimously and with the applause of the Press and public opinion. It was decided to secure the co-operation of the Irish, Italians and Germans. On the 4th of June a great mass meeting took place in the hall of the Coopers' Union, with overflow meetings outside. The meeting decided to send a

DEPUTATION TO MR. ROOSEVELT

and the Speaker, protesting in the names of the citizens of New York against the anti-Immigration Bill. The

"AMERICAN HEBREW"

had to admit that the Federation of Jewish Organisations had stolen a march on the B'nai B'rith and the hundred and one other bodies representing Judaism in America. The deputation saw the President and the Speaker, and the feeble minority in the House of Representatives took courage. One of the delegates chosen was Mr. Barondess, a revolutionary Socialist, who, in his country of origin, had suffered imprisonment, but who is a great power with the working classes and one of the best orators of the Ghetto. It was through his influence with Mr. Gompers that, after a somewhat affecting talk, the latter allowed the Speaker to be told that he would not take it amiss if any deputy voted against the Bill. The Speaker, Mr. Joseph Cannon, is a man of seventy, but so energetic that he is known as the Tsar of the House. When he heard the message he exclaimed "Why the devil didn't the son of a gun come right out with it at first?"

The combined action of

THE CATHOLICS, THE JEWS AND LIBERAL PROTESTANTS

prevented the House of Representatives in the end from following the Senate's example. Cardinal Gibbons was persuaded to place himself on record as opposing the Gardner Bill. He wrote to the President that the educational test would turn back from American shores much immigration that was desirable. Roosevelt showed this letter to the Speaker and the result was that the House Managers formulated a programme tending to its modification. Delegations came to the House from Boston, Pittsburg, Philadelphia, Worcester, Scranton, and other cities, and the Liberal Immigration League, as a non-sectarian body, took the lead in directing the campaign. The Jews remained in the background, but the leading men among them and most of the congregations, as well as the Order of the B'nai B'rith

ASSISTED AS FAR AS THEY COULD.

Mr. Lauterbach's secretary, Mr. Katz, stayed at Washington for the remainder of the session, received the delegations, brought them to the President, the Speaker and their local representatives and kept the Press *au courant* with what was going on. Finally, the day arrived for the final decision of the House. The promoters of the Bill were ready to throw overboard the educational test and the augmentation of poll tax, but wished to preserve the low vitality clause, that insidious test most dangerous to Jews. The Liberal Immigration League

DETERMINED TO KILL THE BILL

or have it adjourned. Mr. Gardner was furious. The *Washington Post* of the 27th June, 1906, in a leading article entitled "Some Reflections on Immigration," says: "It is related that the President intimated to a member of the House of Representatives that he wanted that body to pass the Immigration Bill and that to oblige Colonel Roosevelt, Speaker Cannon reluctantly gave the measure a day in Congress, and after a great deal of pulling and hauling, the Speaker got the Bill trimmed up to suit him and shot a sufficient number of unwilling members between the tellers to accomplish his purpose. . . . Would it not have been better if the President

HAD WRITTEN A MESSAGE TO CONGRESS

instead of sending word to the Speaker by Mr. Gardner?" As a result the Bill which had unanimously passed the Senate and which had entered the House of Representatives with the mark "Approved—T. Roosevelt," was shelved, and the Bill was referred to a Commission of three Senators and three Deputies. Mr. Gardner was not even included as one of the three. Representative Littauer had eloquently pleaded for immunity to religious and political refugees, but his denunciations of the Bill were not altogether accepted. Similar tactics were adopted by the Restrictionists in the 1907 session, but, by similar means, the Liberal Immigration League succeeded in rousing the

SENTIMENT OF THE COUNTRY,

and the educational test was again defeated. The League has distributed by thousands books and pamphlets in favour of immigration. It has sent delegations not only to Congress but to many national gatherings, such as the Nashville, Missouri, Mississippi and Birmingham Conventions. It claims that immigration is the greatest boon to America, but that the educational test, the unnecessary increase of head-tax and other restrictive measures only do harm, for they exclude immigrants of the right sort without barring undesirables. But it also adopts a drastic policy "against those who abuse the hospitality of the country." They are making efforts to secure the deportation of members of the Black Hand and of criminals of all races. It thinks that the

PERIOD OF PROBATIONARY CITIZENSHIP

should be lengthened to ten years. Representative Bennet, a member of the Immigration Committee, writing to the Liberal Immigration League on the 19th of February, 1907, points out that the campaign of the Restrictionists had ended in the passage of so moderate a Bill that many who, under the previously existing law, had been excluded, could now be admitted, and that no additional persons other than epileptics, certain classes of insane persons and certain contract labourers would be excluded. As to the head-tax, which had been raised to four dollars, he says, "It is without justification, but it will be an irritation and not a restriction," and he proceeds to say: "I should advise that your League continue. . . . If the Restrictionists continue their campaign you ought to continue yours, and I cannot speak too highly of the work of your League during this Congress, without which it is quite certain there would have been an additional test upon the Statute Books to-day which would be excluding yearly about 200,000 deserving immigrants." So much for the United States; but

IN CANADA

the position is not so much better, and the outlook is not more hopeful so far as regards the prospects of the immigrant. If there is one thing more striking on the Continent of North America than another, it is the extraordinary sympathy which exists between its inhabitants. What the American thinks to-day about matters social and economic, not political, the Canadian thinks to-morrow, and *vice versa*, especially when he thinks aloud or shrieks it from the hustings or lecturer's platform. Professor Goldwin Smith is as much watched and quoted in the United States as, shall we say, Governor Hughes and Mr. Secretary Taft are in Canada. The

EPIDEMIC OF MENTAL DISEASE

is as catching, as rapid in progress, as anything carried by bacteria or communicated by microbes. We saw this the other day in Vancouver, when the Anglo-Japanese Treaty was flouted by the riotous labour unionists re-inforced by their brethren from Seattle and San Francisco. On the 1st day of March, 1907, the Lord's Day Act (Canada, chapter 153), came into force. Under this Act all work other than works of necessity and mercy are absolutely prohibited. One may not even sell foreign newspapers on Sunday, or shoot with a gun, rifle or similar engine. Under this Act it is illegal for the Jewish colonists to

WORK ON THEIR OWN FARMS.

But that is an indirect grievance to the Jewish immigrant. What is far more serious is that the rush to Canada is to be stopped, a closer scrutiny of immigrants to be made and what are technically known as undesirables are to be excluded. Last Thursday's *Evening Standard* announces that the Canadian authorities have decided upon a more strict supervision of immigrants than has hitherto been carried out. "A number of those who have gone out from England under the auspices of philanthropic or rate-aided organisations have proved very disappointing. They are for the most part men whose downward path in the Old Country has been arrested and who, showing promise of reform, were sent out to the Dominion

TO BEGIN LIFE AFRESH

in new and better surroundings . . . . the proportion of backsliders is larger than Canada likes." The official of the Canadian Government interviewed by the paper says that after the statement of Mr. Lloyd George that thirty per cent. of the unemployed owed their position to drink, he was only surprised that the failures in Canada had been so few. "Canada is in need of men, but she wants only the best that Europe can send her." 100,000 people have emigrated to Canada from this country this year. Of these numbers, one in every 496 Englishmen have been turned back; one in every 968 Irishmen; and only one in every 1,666 Scotchmen. So far Jews are not referred to. We have been sending Jews to Canada latterly in fairly large numbers, and it will be terrible if public opinion should protest against our output being continued. Our colonists in America and Canada are

DOING NONE TOO WELL.

The selection of immigrants is becoming more and more severe, and I am becoming daily more certain that the only hope of a solution of the Russo-Jewish problem is in Russia itself; but that is another story. For ourselves, I hope that you will not think the evening has been wasted that we have devoted to the consideration of the immigration problem in America, and how a very threatening anti-alien movement has been nullified or diverted by means of intelligent and unselfish organisation. We ourselves, who have allowed an intolerant, an unjust Aliens Act to come into operation in this country, should do our best, and our best can be very good, to ensure at least the equitable administration of the Act.

Trachoma and the Aliens Act.

POSSIBILITIES OF ERROR.

STATEMENT BY AN EMINENT OCULIST.

In view of the large number of immigrants rejected under the Aliens Act on account of trachoma, and the hardships caused thereby, a representative of the *Jewish Chronicle* sought the views of Mr. W. Lang, F.R.C.S., Ophthalmic Surgeon and Lecturer on Ophthalmic Surgery at the Middlesex Hospital.

Mr. Lang said that owing to the number of rejections in London and New York on account of alleged trachoma, a large number of people—many of them Jews—had lately been visiting the "Moorfields" Hospital for the purpose of ascertaining whether they were really suffering from the disease. In its advanced stages, the disease could easily be recognised, but in its milder forms it needed an expert to differentiate it from follicular ophthalmia, which was not infectious. It was quite possible that a large number of immigrants rejected on account of trachoma were not really suffering from the disease at all. Moreover, the disease, if severe in its form, left scars behind, which remained long after the infectious stage had been passed. It was therefore readily comprehensible that people might be discharged by the ophthalmic department of a hospital and still be rejected by an inexperienced medical officer at the ports. He was decidedly of opinion that there should be an appeal from the medical officer's decision in cases of trachoma to a qualified ophthalmic surgeon.

There was no doubt that the prevalence of trachoma was due to the insanitary conditions prevailing in the places from which the emigrants came. By altering these conditions the disease disappeared. This had been proved by a report of Dr. Reginald Hanson, Medical Officer of the Corporation of London, who had conducted an enquiry into the ophthalmic conditions of East End school-children. It was shown in that report that while disease was prevalent among the parents of the children, who had come from abroad, the children—*i.e.*, the second generation born here—were more or less immune.

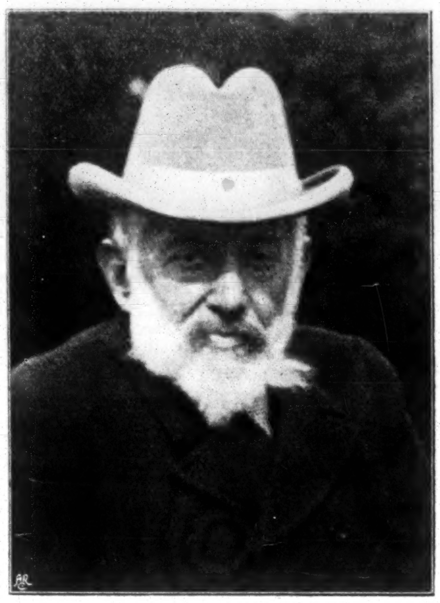
Mr. Lang said that the highly contagious character of trachoma rendered it necessary to take every precaution, especially as in its severer forms it took a long time to cure. He was treating a gentleman from Bagdad, who had had the disease for some time and had neglected it, and would not be quite normal for perhaps two years. At the same time, there was considerable possibility of error in diagnosing the disease in certain cases, and proper precautions should be taken to prevent hardship. He suggested that Jewish organisations abroad should appoint a qualified oculist to examine emigrants before their embarkation for England and America.

Brompton Hospital.—A performance of "Mice and Men" will be given at the Imperial Theatre by the Garrick Amateur Society on Saturday evening, November 23rd, in aid of the Brompton Consumption Hospital.

Three Generations of Art.

INTERVIEW FOR THE *JEWISH CHRONICLE* WITH MR. CARL SCHLOESSER.

A visit to the handsome studio of Mr. Carl Schloesser, in Primrose Hill, is a delightful experience. Not that there are many pictures to be seen, for almost everything he has ever painted has long ago been bought up. A fine collection of old pewter and works of art of all sorts brought together from many countries, and rare parchment-covered volumes in black letter usurp the place that would be occupied in most studios by huge and unappreciated canvases. But if his productions are not much in evidence, the artist himself is there to engage his visitor in conversation—a gentleman of courtly bearing now in his seventies, whose work has been famous in England ever since he settled here more than thirty years ago. In Jewish circles Mr. Schloesser is, perhaps, less well known than many of our younger generation of artists. He has never painted any specifically Jewish subjects, and portraiture is not in his line at all. But two pictures which he exhibited at the recent



Mr. Carl Schloesser.

Jewish Exhibition in Whitechapel

served as a pleasant reminder to the community that Mr. Schloesser ranks as one of the leading present-day painters of interiors. The Molière picture represented the French dramatist seated in the room of his housekeeper, La Fôret, and discussing with her some passages in his plays. In "Incorrigible" we were shown a young, sorrow-stricken peasant-woman taking her scapegrace husband to task and trying to reform him by the force of gentle persuasion. Both pictures were previously shown at the Royal Academy, where Mr. Schloesser has been a regular exhibitor for the past thirty years, and from which his work has speedily passed to the best private collections, or has been acquired by public galleries. Mr. Schloesser is also known for his open-air scenes in Italy, where he has spent nearly every winter. One of these, which I had an opportunity of seeing, represents a street scene in San Remo, with an old beggar sunning himself on the steps of the ascending thoroughfare as its principal figure. Another, painted at Palermo, and showing a view from the shore of Monte Pelegrino, rising sheer from the sea, is still unfinished—its completion having been delayed. Mr. Schloesser has also travelled much in the Tyrol and the Black Forest, where he has found subjects for several of his well-known canvases. The last year has been chiefly spent at Sandown, in the Isle of Wight, a brief visit which he has just paid to London enabling me to obtain a long-promised, but often deferred, interview.

Mr. Schloesser was born at Darmstadt in 1836, and he represents the third generation of a Jewish family all of whose male members were either painters or musicians. His brother, Mr. Adolph Schloesser, the well-known musician, retired some years ago from the teaching-staff of the Royal Academy of Music. His father was for fifty years chief conductor of the orchestra of the opera at Darmstadt, and a very brilliant musician. With Carl Schloesser, however, the family tradition of professional art comes to an end. Darmstadt is not far from Frankfort-on-the-Main, where the septuagenarian painter pursued his early studies in art in company with Leighton. The two remained

Firm and Close Friends

to the last. From Frankfort he went to pursue his studies under Couture, in Paris, and there he settled and remained until the war with Germany broke out in 1870. In Paris he was a constant exhibitor at the Salons, and for many years he was a regular contributor of etchings and drawings to the *Gazette des Beaux Arts*. One of his pictures was purchased by the late Emperor Napoleon for his smoking-room in the Tuileries. It was entitled "Forbidden Fruit," and showed a schoolmaster surprising his scholars in the act of smoking. When the Emperor's palace was burnt down by the Commune, this picture perished along with a number of other art treasures.

"Things naturally became unpleasant for us Germans," remarked Mr. Schloesser, "when the war broke out, and I was obliged to quit France. No, I was not naturalised, nor have I become naturalised in England. I do not believe that a man can change his nationality any more than he can change his religion. Once a Jew, always a Jew; and once a German, always a German. Business men who settle in a foreign country may find it necessary for commercial reasons to change their nationality, but happily no such necessity presents itself to us artists, for art is cosmopolitan, and recognises no distinctions of birthplace. I came to London with excellent introductions, and since I have settled here I have not found that a foreign nationality is any bar to success."

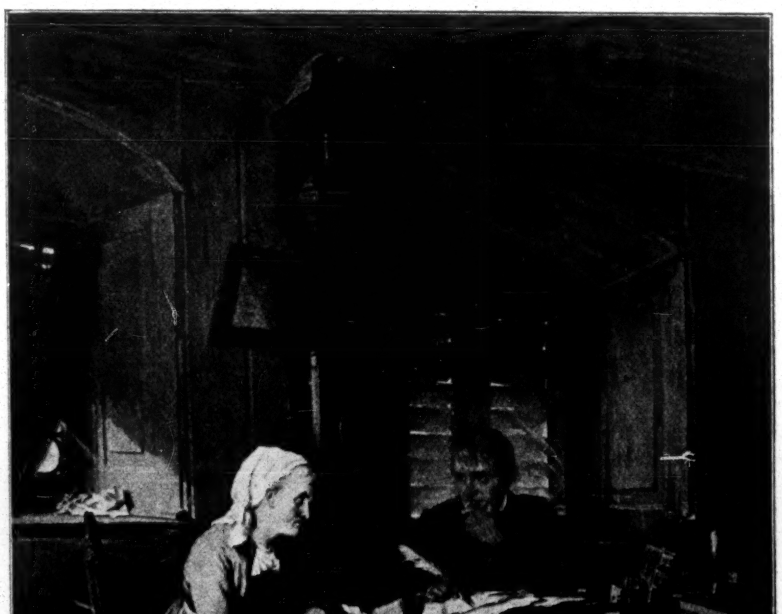
In proof of this Mr. Schloesser added the fact that one of the first pictures he exhibited at the Royal Academy—"The Village Lawyer"—was purchased by the Walker Art Gallery in Liverpool, which, after London, has the best exhibitions in the country. For this picture he received, among other distinctions, the gold medal at the last International Exhibition at Vienna, while the Grand Duke of Hesse conferred on him the Order of Merit and the title of "Professor." In America, several of his pictures were purchased by the late Mr. Stewart, and bequeathed to the Municipal Museum of New York. Other works of his have found their way into the collections of Sir Richard Wallace and the late Duke of Westminster. One of five pictures which he has painted of Beethoven in his study was acquired by the late Sir William Siemens. Beethoven is one of

Many Musical Subjects

he has painted from time to time. Others include "A Piano Tuner," "The Duet," "Music Hath Charms" (in the possession of Mr. Harry Mosenthal), and "A Mandolinata"—the last-named is now in Frankfort. "The Boy Whistling," which comes very near to being a musical subject, if it is not exactly one—it is a picture of a boy teaching a bird to whistle—has been reproduced in many ways, even serving as the model of a familiar china ornament.

The picture of a Refectory in a Franciscan Monastery at Salzburg has evidently been painted to show the fine effects of the sunlight which floods

"FIRST ATTEMPTS." *By Carl Schloesser.*



"THE VILLAGE LAWYER." *By Carl Schloesser.*

the chamber. The picture itself is in Mr. Schloesser's studio. For the rest, we have to be satisfied with glancing through a portfolio of photographs of his productions and taking note of such subjects as the following: "The New Coat," "The Morning News," "A Political Discussion" (painted in the Tyrol), "A Reprimand" (an old monk admonishing a couple of lads), "The Village Doctor," to whom a mother has brought her ailing daughter for advice, "First Attempts" of a couple of Tyrolese boys at smoking, "After Dinner," "Grace After Dinner," "A Lesson in Geography," "Discussion Religieuse," an Interior of St. Stephan, in Vienna, "Zara in Dalmatia," and "Instruction Obligatoire"—this last being one of the many amusing subjects with which Mr. Schloesser has from time to time beguiled his art. Mr. Schloesser is a Benedict, and he justifies his choice of celibacy on the ground that the unmarried state leaves an artist free to roam about the various countries which offer subjects and scenes for his brush. "An artist's life," he adds, "is the happiest and most independent life a man can lead. Of course, much must necessarily depend upon the degree of success he achieves. Absolute success, however, is given to none of us to attain to, because everyone commences life with a much greater ambition and a larger idea of what he can do than he ever realises."

The Naturalisation Fee.

INTENDED REDUCTION.

We learn on excellent authority that, as the result of the deputation which waited on the Prime Minister in July last, the naturalisation fee will be reduced at the beginning of next year to £2 15s.

Dr. David Pool's Appointment.

In our last issue we announced that Dr. David de Sola Pool has been appointed Assistant Minister to the Rev. Dr. H. P. Mendes, of the Congregation Shearith Israel of New York. Dr. Pool is one of the most recent graduates from Jews' College. Born in 1885, he has had a remarkably successful career. After matriculating in 1902, he proceeded, while also attending at Jews' College, to University College, London, where, in 1903, he obtained the Andrews Scholarship for Classics, with other prizes. In 1904 he and Mr. Halper shared the Hollier Hebrew Scholarship, and in 1905 he obtained his degree in Arts with first-class honours in Semitics. Dr. David Pool and the Rev. H. M. Lazarus, of Brondesbury, who passed in the previous year, have been the only two recipients of this honour since it was instituted. Meanwhile, he continued his studies at Jews' College under Dr. Friedländer, Dr. Hirsch, Dr. Hirschfeld and Mr. I. Abrahams, obtaining the Lord Mayor's Commemoration Scholarship and various prizes. After obtaining his degree in 1905, he proceeded to Berlin University, where for several semesters he had the advantage of studying under such well-known men as Professors Barth, Delitzsch, Gunteel, Sachen and Winkler, and Drs. Hoffmann and Wohlgemuth at the Rabbiner Seminar. In April, 1907, he went to Heidelberg, where in August last he earned the degree of Ph.D. *Summâ cum laude*. This latter is a most unusual distinction, especially for a foreigner and one who had studied in Germany for so short a time. The original thesis which he wrote for that examination, on the *Kaddish*, is now in process of publication. Since the beginning of October, Dr. David Pool has been pursuing his studies at the Rabbinical Seminary in Florence, under Drs. Margulies and Chajes. He intends to start for New York at the end of November.

Dr. David Pool.

Dr. Pool has several times conducted services on the High Festivals at various places and has been very active in literary and other societies.

City of London College.—With the laudable purpose of aiding the Lord Mayor's Cripples Fund, Mr. J. A. J. de Villiers, of the British Museum, delivered a lecture on Holland yesterday week at the City of London College, Moorfields, of which institution he was once a student. The large audience had the two-fold satisfaction of not alone contributing to an excellent philanthropic movement, but also of listening to a most interesting lecture, which partook partly of a historical survey and partly of a tour through a great portion of the little kingdom across the North Sea. The lecture was illustrated by a hundred beautiful lantern slides, most of them unique and specially prepared for the occasion. They included a view of the Joden Breestraat (Jewish Broad Street) in Amsterdam, and a reproduction of "Alone in the World," one of Josef Israel's typical paintings. Of this great master, the lecturer said: "I am inclined to call him the Grand Old Man of Holland. He was born at Groningen in 1824, and still paints assiduously every day in the week—except one, for on the Jewish Sabbath no reward on earth will induce him to put brush to canvas." At the close of the lecture the Chargé d'Affaires of the Netherlands, who presided, and Sir Edward Clarke, K.C., the President of the College, eloquently voiced the cordial thanks of the audience to Mr. de Villiers for the literary and artistic treat he had afforded them. Mr. de Villiers has consented to repeat his lecture, with the addition of specially Jewish matter, at the Jewish Institute (Mulberry Street) and the Brondesbury Jewish Social and Choral Society during their winter sessions.

New West End Synagogue.—In view of the re-opening of the religion class connected with the New West End Synagogue, the Rev. Dr. Joseph Hochman will be pleased to meet prospective pupils in the vestry room of the synagogue next Sunday morning at half-past ten.

The Sephardic Congregational Association.—The annual Cinderella Dance in aid of the Religion Classes of the Association will be held at the Portman Rooms, Baker Street, on Saturday the 30th inst. The address of the Hon. Secretary of the Dance Committee is 4, Heneage Lane, Bevis Marks.

STOKE NEWINGTON JEWISH LITERARY SOCIETY.—On Saturday evening, Dr. M. Friedeberger read a paper on "Anecdotes from the life of a Shadchan."

Culled.

THE LORD MAYOR OF LIVERPOOL AND THE CONVERSIONISTS.

We might point out to his lordship that the Christian religion from the very beginning has had this aim, to convert the Jews to a belief in the Messiah. It is as much the duty of the Church to do this, as it is to preach the gospel to the unconverted Gentiles. Evidently his lordship's "ignorance" is even greater than he admits that it is. After his humble self-abasement, the Hebrew community of Liverpool will be justified in forbidding him to attend church in his official capacity, lest he should inadvertently and in ignorance be found taking part in the prayer that the Jews, with other non-Christians, may be "fetched home" to Christ's flock. It is a strange spectacle to see a high official personage in a Christian country affirming that he cannot, in his official capacity, do anything that displeases the members of an alien race, and an alien religion. He would have shown more dignity if he had reminded his correspondent that the prevailing sentiment of the English people is, or professes to be, Christian.

"Church Times."

JEWISH MARKETING.

If you want an object-lesson in good marketing spend a day in Wentworth Street, E., and watch the poor Jewish housewife buying the food for her family. She gets far more for her money although, owing to the strictness of the Jewish laws with regard to the food supply, she has in some instances to pay a higher price. But she buys well, she knows value and she knows quality, and when she gets the food home she knows how to prepare and cook it to the greatest advantage. Every girl in a Jewish home, no matter how poor it is, is brought up from her earliest years to be a good and economic housewife. What the girls in a poor Christian family similarly circumstanced are taught it would be difficult to say. They certainly "mind" the baby and look after the younger children to the best of their ability, but a good many of them know more about taking the "bundle" to the pawnshop than they do about woman's work in the home.

G. R. Sims in the "Referee."

THE IMMIGRATION BOARDS.

The Appeal Boards are a concession that is a pretence. Mostly they are composed of men of unconcealed anti-alien bias, and they are learning that they have been appointed to act as the instrument of the immigration officer. He is more than a mere prosecutor; he is the judge of the court, and the three members of the Board are but his jury. He does not merely present the case and cross-examine the immigrant and witnesses—in reality he sums up, and by declaring whether he is satisfied or not he indicates what the verdict should be.

The "Crown."

MONEY AND IDEALS.

When a stranger moves into a Jewish community, or a young married couple start on a new life, the first question that is asked concerning them is, "Is he rich?" "Have they money?" Money does make the mare go, but there are other more important things in life than riches, and it is a pity one's social standing should be based on money alone. A person's ethical life is more important than her physical life. It is the ideals which speak more for the higher life than anything else and these ideals form the real happiness that underlies all of our social and moral qualities. With them there is peace happiness and contentment. Where money is the primary object in the home, the real truth of living is overlooked for the mere sham and detail of society. When the stranger settles in our town, why does not Jewish society ask, "Has she ability?" "Does she live a charitable life?" "Has she learning?" "Is she a good mother or daughter?" "Has her family a high moral standing?" "Has she a sympathetic nature?" "Is she a person of large ideas?" For any one of these counts more than money and a person possessing all of these qualities would be a credit to any circle, be she ever so poor. These qualities cannot be bought with gold, but they can be cultivated, for most of us have them latent.

"Jewish Exponent," Philadelphia.

MR. JACOB SCHIFF AND JEWISH IDEALS.

What are Jewish ideals? They are certain definite hopes that relate to the physical and spiritual well-being of the Jewish race. A return to these ideals of living must mean an effort on the part of the Jewish people to make them an ever-present influence on their lives. We claim that these ideals are impossible of realisation without the establishment of a Jewish nation upon its own territory. Without the re-establishment these ideals are nothing but vague, useless hopes that had better be forgotten if nothing is to be done for their realisation. Mr. Schiff seems to agree with Zionism in its ideal aspects, but balks at the idea of doing anything to actualise them. This seems to be a curious state of mind for one who is accustomed to deal with things that can be weighed and measured.

Boris Kazmann in the "American Hebrew," New York.

WHY?

In one synagogue a Christian visitor was so overcome by his surroundings during the Kol Nidré service that at a most solemn moment his voice rang out clearly and earnestly, "Hear, O Israel, the Lord Our God is One God," and amid a breathless silence he was ushered out.

The "Jewish Times," Montreal.

JUDAISM AND SACRIFICE.

The Jew who is wedded to convention, who is prepared to make any sacrifice at the altar of religious conviction, is to-day a *rara avis*. There are such people, but they are in an overwhelming minority, for the very good reason that the slavish observance of Judaism taxes far too heavily the time of the poor man, at any rate of the struggling young man in either the commercial or professional sphere. Consequently, it is difference of creed alone that separates Jews from Gentiles—a difference which is cardinal or insignificant according to the standpoint from which it is surveyed.

"Ideas."

EXCLUSION OF JEWS FROM HOTELS.

That perennial gabble about certain summer resorts not entertaining Jews never fails to arouse the indignation of our Eastern contemporaries. We have a sure and safe remedy which we offer our Jewish people at large, to wit: Be men, not monkeys or mice. Have some decent pride of yourselves. Don't entertain an inclination to go where you are not wanted.

The "Jewish Times" (San Francisco).

THE FLYING DUTCHMAN?

The full-blooded Amsterdam Jew is proud of his community and also of his city; than Amsterdam—*mokoum ollaf*, as the Dutch, even non-Jews say—there is nothing better in the world. For a real Amsterdamer, I read somewhere—I forget where—there are only two places: "Amsterdam and elsewhere." *Buiten*, as he calls it, is everywhere outside Amsterdam—in a narrow sense; the Netherlands; in a wider sense: the whole world.

"Der Israelit," Frankfort.

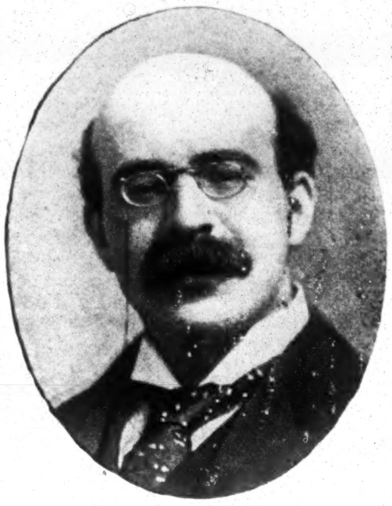
SOUTH ESSEX JEWISH SOCIAL AND LITERARY UNION.—Last Sunday the first concert of the season was given at the Public Hall, Woodgrange Road, Forest Gate.

THE MACCABÆANS.

Professor Israel Gollancz elected President.

PRESENTATION TO MR. M. H. SPIELMANN.

On Sunday, at the Hotel Great Central, after the half-yearly meeting, at which Professor Israel Gollancz was elected the new President of the Maccabæans, a presentation was made to Mr. Marion H. Spielmann, the retiring President.



Prof. Israel Gollancz,
The new President.

Mr. Solomon J. Solomon, R.A., an ex-President, made the presentation in a graceful speech, in which he recounted Mr. Spielmann's great services to the Society. During his Presidency the Society had reached the highest pitch of prestige as the result of a brilliant series of dinners and meetings. Mr. Spielmann, by his geniality and his wit, had earned the affection of every member.

Mr. Solomon then presented Mr. Spielmann with a unique address inlaid with original water-colour drawings by the following members of the Maccabæans:—S. J. Solomon, R.A., W. Rothenstein, Frank L. Emanuel, A. Wolmark, Joseph Oppenheimer, Charles L. Emanuel, E. Horwitz, H. J. Amschewitz and Samuel R. Samuel. The drawings are arranged in a most artistic design by Mr. Frank Emanuel, surmounted by figures of Literature and Art above and masks of Eloquence and Wit below. The text, which is handsomely illuminated, is as follows:—

To Marion Harry Spielmann, Esq.

We, the officers and members of the Committee of the Maccabæans, on behalf of ourselves and of the general body of the Maccabæans, desire to mark by this permanent record our deep sense of the brilliant and efficient manner in which, during three years of eventful office as our President you have by your self-sacrificing devotion to the interests of the Society successfully laboured for its increasing benefit and welfare and for the advancement of its prestige. And it is with the sincerest regret and the affectionate regard both of ourselves and of all those whom we represent that you retire from the Presidency of our Society.

The address is signed by the four Vice-Presidents, Professor Raphael Meldola, Messrs. Herman Cohen, S. J. Solomon, R.A., and N. S. Joseph, by the Secretary, Mr. H. S. Q. Henriques, Assistant Secretary, Mr. Geo. G. Solomon, Treasurer, Mr. Albert Solomon, and the twenty-four members of the Committee, who added various "sentiments" in English, German, Greek, Latin or Hebrew, to their names. Professor Israel Gollancz also signed the address.

Mr. Spielmann, in reply, said: You Maccabæans certainly do things uncommonly well. From the generosity of your original invitation, to the subtle delicacy of Henriques, who, I find, is responsible for my printed notice for this evening having miscarried (laughter), I have nothing but the greatest consideration. You began by paying me the highest compliment in your power—and simply because, in my term of office, I have sought to acknowledge that compliment—you reward me still further with this highest honour, with this splendid testimonial, which I shall always value for its own beautiful sake, as a mark of your approval and of your great personal kindness. I am not sure, if I had ever thought about about and believed it at any time obtainable, I should not have been tempted to withdraw earlier. Of a certain king it was said that there were public rejoicings when he was crowned, and private rejoicings when he died. In my case, there have been honours at both ends of my little reign. (Laughter and cheers.) As I said when I accepted the office, I held it as the greatest honour the community could confer upon me—for I understand that the post of Chief Rabbi is not open to me. (Laughter.) I find it has not only been the greatest honour but the greatest pleasure. The whole period has been one in which you have shown me, invariably, a personal friendship which has immensely touched me. In all that time, whether in Committee or out of it, the most perfect courtesy and kindness and consideration have been my lot—so that you have laid me under a double debt of gratitude. It is delightful to me to think that you consider I have been of service to the society. As a matter of fact, in my opinion, the Society has no great need of important presidential assistance, because, when it was established by its wise founders, the seed was strong and independent growth was inherent in it. That seed was carefully nurtured during the brilliant decade of Mr. Solomon J. Solomon's rule; and when the lamented Colonel Goldsmid was called to the succession, he found himself at the head of a strong association—strong enough to withstand the criticism and the misunderstanding of a powerful, but prejudiced, section of the community. That hostility and prejudice, I am glad to say, are dying out. During my Presidentship—(which has been rendered so smooth by the devotion and ability of our excellent Honorary Officers, Mr. Henriques, Mr. Albert Solomon and Mr. George Solomon)—we have better defined the position of the commercial element in our Society, and have strengthened it. And I hope the process will continue. For it is the fact that the Maccabæans are often called upon to speak and act in the name of the whole community—and it is therefore right that the whole community should be represented in our body to the extent allowed by our rules. Safeguarded as we thus are, I foresee for this Society a future greater and more useful than its past—more especially as, owing to the extreme care with which we make our elections, it has become more and more of a distinction to belong to its ranks. For my successor, Professor Israel Gollancz, you have a ripe and distinguished scholar, who has filled the high positions of University Lecturer in English at Cambridge, and Professor of English Language and Literature, King's College, University of London; and who has capped those offices by his selection as Secretary as well as Fellow, of the British Academy. (Cheers.) Besides an extensive authorship, and besides other official and academic distinctions—which are together a monument to his erudition—he has the felicity of being six years my junior. (Laughter.) Can there be any doubt, then, of the future of this Society—of its future of dignity and of usefulness? In quitting this Chair, I thank you one and all, most sincerely, for your kindness and support during the past years; and especially do I offer my appreciative and affectionate gratitude to my colleagues who have promoted this testimonial. (Cheers.)

Professor Gollancz, at Mr. Spielmann's invitation, then took the Chair, and expressed his thanks to the members for the great honour they had done him. He paid a cordial tribute to the work of his predecessor. He regretted that the nature and amount of his occupations had prevented him from often attending the meetings of the Society, which was, nevertheless, very dear to him, and had been so ever since its foundation, in which he had taken part. The honour was such that he could not refuse it, and he propromised to devote his best abilities to promoting the welfare of the society. He looked forward to receiving the assistance of the excellent honorary officers and to the advice and help of the ex-President.

The New President.

Professor Israel Gollancz, whose public and communal services have been recognised by his election as President of the Maccabæans, is probably the best known Jewish scholar in England. He was born in 1864, and is the youngest son of the late Rev. S. M. Gollancz. He came into prominence as lecturer in English at Cambridge University, his discourses attracting a larger number of students than any other lectures in the University. He is a great authority on Shakespeare, and the "Temple" edition of Shakespeare, of which he was the editor, contains a vast amount of Shakespearian information in the daintiest of forms. Professor Gollancz is now Professor of English Language and Literature at King's College, London University, and Secretary and Fellow of the British Academy, which he helped to found. In the Jewish community he has been President of the Union of Jewish Literary Societies, a member of the Council of the United Synagogue and of Jews' College. In the latter institution he worked for many years to secure the establishment of the examination for the rabbinical diploma on a proper basis, and he contributed many able letters to our columns in support of his project. He is a fluent and witty speaker and should uphold in every respect the traditions associated with the presidency of the Maccabæans, a post vacated after a brilliant tenure of office by Mr. Marion Spielmann.

Frauds on the Benevolent.—"A Victim" writes to us: In the interest of the charitable public, may I beg you to expose an audacious fraud by a middle-aged woman, who, by getting the names and addresses of various members of one family from the "Memorial" columns of your paper, is calling upon each member, and representing herself as being sent by another of the family. She tells a harrowing tale of starvation and poverty, and in one instance she had eight children and an invalid husband, in another she was a widow with ten children. To make close enquiries is impossible, she is always leaving next day for the provinces. There are so many needy cases about that I think it a sin for such a shameless creature to be allowed to prey on the community at the expense of genuine cases. Her description is: English, short, dark, gipsy-looking, indescribably dirty and untidy. You will be conferring a benefit in stopping so unworthy a practice by making this matter public.

The Sir Andrew Wingate who visited the Temple Exhibition is not the Sirdar of the Egyptian Army, as stated by us last week, but his cousin. Sir Andrew Wingate has had a distinguished career in the Indian Civil Service and is a Knight Commander of the Indian Empire.

Mr Louis Davis has, on account of ill-health, resigned his position as agent to the Conservative party in St. George's East. Mr. Davis's official connection with St George's and Wapping dates from 1894. The East End press comments sympathetically on his retirement and its cause.

The late Mr. A. B. Salmen.—A service in memory of the late Mr. A. B. Salmen was conducted last Sunday by the Rev. J. Hiller, of the Hambro Synagogue, and the Rev. L Mendelsohn, who, in his sermon, showed that the deceased was an embodiment of charity or Gemillus Chasadim in its threefold aspect. The West Ham Synagogue and the executors were officially represented.

Home and Hospital for Incurables.—An excellent concert was given last Sunday by Miss Rosie Davis. The artists were:—Misses P. Davis, R. Davis, G. Freeman and A. Turner: Messrs. R. Abeles, B. Karet, Krollik, A. Salomon and H. Wellman. Mr. Albert I. Myers, the Chairman of the Entertainment Committee, presided, and proposed a vote of thanks to the giver of the concert and the artists, which was acknowledged by Miss R. Davis. Refreshments for the patients and artists were provided by Miss Davis. On Wednesday the inmates were regaled with a poultry dinner, wines, fruit, etc., and in the evening a cinematograph entertainment was given, the entire expenses of the treat being borne by Mr. and Mrs. M. R. Sewill in honour of their silver wedding.

Hospital and Home for Incurable Children, Hampstead.—A very enjoyable afternoon was provided for the inmates by the pupils of Miss Matilda Ellis last week. Miss Cole and Master B. Crook contributed songs, and Miss D. Lichtenfield, dances. Recitations, etc., were given by the Misses Zussman, Hudson, Goldberg, Barnett, Conradi, Hollander, Lawson, Rains, Raphael, Lichtenfield, Doitch, Freedman, Kahn, Brand, Simmons, De Bear, Block, Harris and Hedges, and the Masters Goldberg and Guggenheim. A hearty vote of thanks was accorded to Miss Ellis and her pupils, many of whom presented sweets, cakes and fruit.

North London Jewish Literary Union.—Yesterday week, the Rev. Dayan Hyamson, B.A., LL.B., lectured on "The Mishna," the first of the series of lectures on "Jewish Thought from the Mishna to Maimonides." The President, Mr. Leon Simon, opened the meeting with a few remarks introductory to the series. Mr. Hyamson's lecture was in three parts, dealing with the genesis, the form, and the contents of the Mishna. He compared the relation between the written and the oral law to that between statute law and judge-made law in England, and also cited a parallel from Roman law. The written code required constant explanation and development; and the results of some centuries of this ever-living process were at last reduced to writing by R. Jehudah Hanasi. The lecturer further described the outward form of the Mishna—its division into "orders," treatises and chapters—and finally referred to its lofty moral conceptions as an essential feature of Mishnaic thought. The first meeting of the Hebrew-speaking Circle, under the leadership of the President, will take place to-morrow (Saturday) at 3.30 p.m. at the Poet's Road Synagogue Classrooms. Membership of the Circle is not restricted to members of the Union.

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ON GUARD.

A SKETCH

By NAHUM SOKOLOW.

They came to him and they said: "Listen Israel, we, *i.e.*, the army of our wise Government, is fighting in Manchuria with the savage, treacherous, cunning, monkey-faced, yellow-skinned Japanese army. We have the honour to request you, therefore, to don your uniform, put your belt round your waist, shoulder your rifle, and go to the front. Do you understand, Reb Israel?"

No. He understood nothing. He felt as if struck by lightning. His head was swimming, a wave of fear seemed to have seized his vitals, his teeth chattered, a veil of darkness was drawn before his eyes. He understood nothing. "Manchuria, Japanese, monkeys, yellow-skins!" Good God! what did it all mean? In the Beth Hamidrash and the communal bath he had heard tell of various peoples. There were strange, wonderful peoples in the world: the little red Jews, the "sons of Moses," the "Anakim," the "Achaschtaranim b'nei Haramachim," from the Megillah, and so on. In the Beth Hamidrash, and in the bath-house, he had heard of strange and wonderful lands: the Sambatyon land, the "Black Mountains," the nether Gan-Eden, and so on. But Japan? Manchuria?!

Might he be as free from sorrow and suffering as he was from knowledge of these names! And suddenly the honour is conferred upon him to go to Manchuria and fight against the Japanese. To whom shall he leave his shop, with its meagre stock? To whom—to his wife, Sarah, mother of many children, who from time to time is laid up ill in bed? And his old, blind mother?

And are they not joking, those men who urge him to go to the war? He—and war? Gracious Heaven! True he had served for four years, but his service was not war. He was a hewer of wood and drawer of water, like a Gibeonite. He used to light the fires, clean the sergeant's boots, scrub the barrack floors. Only two or three times had he stood in the ranks with the soldiers. And now, all at once—go to the front! He to kill men? Quite strange men, who have never done him any harm, whom he has never seen, neither he nor the fathers of his fathers?

His heart was soft. At the sight of a drop of blood he would shudder. He had never hurt a fly. Suddenly—go, shoot, stab. . . . Why? Merciful God!

No. He cannot understand. His heart, his brain, are confused.

But there is no way out. He must take the evil with the good. He had never had the courage to refuse anybody anything, let alone such "great gentlemen." No hope. Probably it is his destiny. One must obey the wishes of the wise Government.

Reb Israel put on his worn-out uniform, lifted his trembling feet, left his poor little shop, his blind mother, his wife (who on that very day was once more in bed), and his little children, and went to Manchuria.

* * * * * * *

Eight—nine months sped by—a painful, terrible time, heat and cold, hunger and thirst, fear and suffering.

He had already made a closer acquaintance with the "savage" Japanese, and could already tell more about them than about the "little red Jews" and the "sons of Moses." Rifle-shots and the roar of cannon had become quite familiar to him. He was already used to streams of blood, shattered skulls, mutilated corpses, cries, sighs, groans of wounded men, who after the fight with the enemy waged another fight with Death. He was already accustomed to the horrors of war. He no longer shuddered at the sight of a drop of blood. He could look calmly at whole fields of corpses. He felt that he had become another man. A spark of heroism glowed in his heart. He aimed surely and thrusted boldly and remorselessly with his bayonet. Only one question went through his brain and gave him no rest:—Why?

Why shed the blood of thousands of men? Are not the men strong, and young, and beautiful? Why do the nations fight one another? They do not know each other even! Neither has absolutely anything against the other! Why the many slain and wounded on either side? Why are poor women and children made widows and orphans?

And now he is "on guard."

His uniform hangs in shreds, the buttons are no longer bright. His boots are broken. He looks just like a beggar. And no wonder, for who could recount all the sufferings which he and his regiment had endured since they left home?

He stands on a high, almost steep, crown of rock and looks with keen eyes all around him. "Take care, Israel! Forget not that if you cease to look out for a single moment the regiment is in danger of being slaughtered or taken prisoner. Look out unceasingly, take in attentively all that can be seen or heard in the enemy's lines."

Thus ran the injunction of the officer. Israel carried out the command with scrupulous conscientiousness. He was well-nigh exhausted. For five days and five nights he had eaten little and slept not at all. By summoning up all his strength, perhaps his last store of strength, he conquered hunger and the craving for rest. He went up and down, peering with all his senses in every direction.

The shadows of a bright night are over hill and dale, tree and shrub, over the never-ending plain. Israel's ears are open and eagerly strain after every sound. He sees the ravens fly down to the corpses. He hears the snoring of his comrades sleeping below in the valley. Rest is everywhere—the rest of a field of death, the silence of the grave, no sound, no movement.

Only the one question goes through his brain, even here at his post. "Good God! why all this? Thou hast created the world and made room for all thy creatures. Why do men grudge each other an inch of room? Why shed each other's blood?"

And suddenly there rise before his mental vision pictures of his blind mother, his ailing wife, and his children. A terrible question assails his heart: "Who knows? Perhaps my wife and children may be widow and orphans within an hour?" He feels as if carried away on the wings of a storm. The rocks seem to whirl round him. It becomes quite dark.

He shudders. He had almost forgotten the orders of the officer. But it is gone. He has summoned new strength. Once more he peers and listens in every direction.

Be thankful, Reb Israel, that thou canst not see and hear too far! Happily thou dost not understand, like Solomon, the language of the wind, which whispers in thine ears! Thy wife will no more be widowed and thy children will not become orphans. For while thou standest here to guard the army of thy fatherland, and peerest into the outer darkness to protect them from the foe, the "true" cavaliers of thy Fatherland are plundering thy God-forsaken shop, and the "great gentlemen" of the wise Government that bade thee go out to war are standing over the blood-stained corpses of thy mother, thy wife, and thy children!

RHEUMATISM,

GOUT, SCIATICA, & URIC ACID.

Prof. Lawson Tait, M.D., recognised the pernicious effect of uric acid in the blood, as the very root and foundation of the most painful of all diseases, Rheumatism and Gout. The awful effect of excessive uric acid is seen in the thousands of deformed cripples with swollen joints, misshapened fingers and distorted limbs, all evidence of neglect in getting rid of the baneful uric acid. Every man and woman who values health ought to take special precaution against the retention of an excessive amount of uric acid in the system, which if allowed to accumulate is bound to produce trouble in the future. Prof. Lawson Tait, M.D., considered Kutnow's Powder the best treatment in the world, and not only prescribed it for his patients, but used it personally with the most gratifying success for years. You can now try this infallible remedy free of charge!

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Sixth:—It is a fine corrective to a bilious condition, and keeps the liver in perfect working order.

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A. H. KRAUSE, ESQ.,

WRITES:

"'Alderley,' MacKelvie Street, Grey Lynn, near Ponsonby Road, Auckland, New Zealand, 29th July, 1907.

"Sirs,—I beg to inform you that Mr. Harvey, of Karangahape Road, Auckland, N.Z., has been suffering from gout and rheumatism for about three years. His hands and feet were quite distorted with the swellings, and besides losing weight, his face betrayed the terrible agonies he had gone through during this period. Mr. Harvey was induced to try Kutnow's Powder, and he has so improved in his general health since taking the same, that he is now quite a restored man."

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The "Jewish Quarterly Review."

An Appreciation of Jewish Mysticism.

Dr. S. A. Hirsch ("Jewish Mystics—An Appreciation") expresses the hope that the time has passed when the term, "Jewish Cabbala," suggested the notion of a store-house of magic, black art and witchcraft. It is no longer assumed by anybody to be a secret art of star-gazing, prognosticating, horoscoping and soothsaying. Even such as have given only slight attention to the matter must have learned that there are many points of view from which the Cabbala may be considered, and that it may possibly have an interesting side even for the uninitiated. There are, on the very fringe of the subject, two questions capable of being investigated, without the necessity of entering upon abstruse reasoning and obscure details. There is, first, the question whether the term, "The Rise of the Cabbala," frequently used in Jewish literature to denote the period commencing with the twelfth century, is not somewhat ill-chosen; and, secondly, whether the judgment passed on the mediæval Cabbalists by several Jewish writers on Jewish history is not altogether erroneous. Regarding the first point—the so-called rise of the Cabbala about the twelfth century—it must be said that it is no longer a dogma of modern Jewish historiography. Professor L. Ginzberg, in his article on the Cabbala in the *Jewish Encyclopedia*, disposes of the notion that the Cabbala of the period alluded to was a newly-risen star on the Jewish horizon. There is no abruptness in the genesis of the Cabbala of that time. It is a natural continuation of certain modes of thought and feeling, which had never been absent; which, in one form or another, had all along prevailed in Judaism, and the actual rise of which may be said—from an historical point of view—to lose itself in the dim, distant regions of antiquity; and—from a psychological point of view, to be rooted in the construction of that eternally inscrutable enigma which is called the human soul. In reference to the second point: the way in which many Jewish scholars judge of Cabbalists and Cabbala, is one of condemnation only. The mystical element, which has played so important a part in the history of the Jewish religion, is anathematised. Mysticism, it is said, can only flourish in intellectual decay. Mysticism is represented as a poisonous plant of exotic origin, some seeds of which, having been wafted by an unfortunate wind upon Jewish soil, tended to cover large stretches of fertile regions with its outlandish, parasitical growth. The Cabbala is described as an importation from without, an enemy of all intellectuality, of all rationalism. It is said to be nothing but religious mania with a method; lunacy raised to the dignity of a science. And as for the results which such extravagance leads to, they are deplored as having been pernicious in the highest degree. The Cabbala is represented as having become, since the thirteenth century until comparatively recent times, a bad sore upon the body Jewish, paralysing it to a great extent, and endangering its very existence. But it is not all scholars that judge thus harshly of this phenomenon in history. There are some who admit that the Cabbala has also its good sides, that some of its developments had a genuine spiritualising effect. They concede that the flight of its imagination was in many cases highly poetical; that its doctrines frequently conduced to intense religious devotion.

In the face of such absolute condemnation on the one hand, and a condescending semi-defence on the other, Dr. Hirsch claims for the Cabbala, that the fact of its existence was a good thing, and not only a good thing, but a necessity; that it is a thing of which Jewish historians ought to speak with pride. He asserts that the Jewish intellect could not have been of the high order which we would fain believe it to have been, that it must have been feeble indeed, if, in certain contingencies, it had not taken shelter in the Cabbala. It is for this purpose that Dr. Hirsch throws sidelights on Jewish mysticism by a contemplation of mediæval Christian mysticism. Such an investigation is profitable for three reasons. First, there is some similarity in the causes which prompted Christian and Jewish minds alike to find solace in mysticism. In the second place, the fact that mediæval Christian mystics looked for inspiration into the books of the Jewish Cabbala goes far to vindicate the significance of the latter. There is a third reason, which is not so complimentary to us, and which issues from a hope that Jewish writers may take an example from the way in which Christian writers on the history of philosophy treat their mystics. Nobody will suspect these Christian scholars of having themselves an inclination towards mysticism; and it is therefore worth noticing and imitating the historical objectivity with which they assign to those mystics their proper place in the development of human thought.

Geonic Responsa.

Professor Louis Ginzberg continues his description of the Geonic Responsa rescued from the Cairo Genizah. They throw most interesting sidelights on Jewish life in the middle ages. The first Responsum deals with the validity of a marriage contract signed by a number of witnesses, some of whom were related to the contracting parties. Though the Jewish law in general terms excludes relatives from acting as witnesses to a marriage, the Gaon declares the document valid, because, as there were other witnesses besides, there was no proof that the kinsmen had not attached their names to it as a coveted distinction, or been invited to do it as a courtesy, and the Gaon grants this latitude of interpretation even when the signature of the kinsmen occurs first in the order of the witnesses. The second Responsum deals with a dispute between brothers on account of the water supply in a house inherited by the two jointly from their father, and divided between them soon after his death. Some years later, one of them claimed for himself exclusive rights upon the water supply gathered from that section of the roof which covered his part of the house, thus proposing to withdraw from his brother some of the water that had flowed into the cistern at his end of the property, the only cistern with which the house was furnished in their father's time as well as their own. The Gaon decides against him, on the ground that the second brother had by this time acquired prescriptive rights upon the whole water supply, as well as the cistern at his end of the property. These were privileges to which a definite value should have been assigned at the time of the division of the property, and the division should have been made with their valuation as part of the inventory. The second brother's water supply could, therefore, be curtailed only by an act of injustice. Another Responsum gives the decision of the Gaon in a dispute regarding an alley-way. One of the several parties having a common alley-way, moves from his house, and he makes a claim upon his former neighbours, asking them to pay for his share of the alley, which he is no longer using. The Gaon decides against his claim. Another interesting case is the following:—An agent was sent to Egypt to purchase merchandise. On his journey he was attacked by brigands, who threatened his life. To save himself he showed the highwayman where his employer's money was hidden. He now contended that he was not called upon to make good the loss, since, in any case, even if he had sacrificed his life, the money would have fallen into the hands of his assailants. The Gaon supports him in this contention, provided he can prove by means of witnesses, or will asseverate by means of an oath, that his supposition is correct, that the brigands would in any case have found the money. Another Responsum deals with a deed of gift made out by a bachelor. Later, when he married, he made out a second deed of gift, transferring the same property to his wife, and in the presence of the first recipient, who uttered neither protest nor objection. The Gaon decides that the second transaction, and not the first, is valid. In another case the Gaon decides that an oath taken on a prayer-book is as sacred as one on the scroll of the Law, and he who takes such an oath cannot be absolved from it. Another Responsum contains the interesting statement that the old-established custom, reaching back to Talmudic times, of taking an oath publicly on the sacred scrolls in the synagogue, was discontinued in the day of the Gaon. Instead, when the occasion required it, a conditional excommunication was proclaimed in the synagogue, as follows:—"If thou, N.N., owest money to N.N., and dost not acknowledge the debt, thou art under the ban." The last example we shall quote deals with the sale of a slave under false pretences. His physical condition was impaired, yet his master asked and obtained the value of a slave in perfect health. The purchaser discovered the fraud practised upon him, and after having had the slave cured, he demanded from the former owner a sum of money equal to the difference between what he paid for him and what his real value was at the time. The first master declared his willingness to take back the slave and return the money, a proposition to which the second master would not agree, as he had taken the trouble and gone to the expense of having the slave put into good condition. The Gaon decides that the purchaser's claim is justified.

Biblical Criticism.

Mr. Stanley A. Cook ("Biblical Criticism: 'Moderate' and Advanced'") says that the frequent recurrence of such terms as "moderate," "advanced," or "hypercritical" in literature relating to the study of the Old Testament, is often astonishing to those whose work lies in other fields, and it may be doubted whether anyone could define them adequately without at least an unconscious reference to his own particular standpoint. But standpoints vary, and while the most moderate of critics are styled "extreme" by those who support traditional views, the latter themselves not rarely promulgate or accept theories which are woefully arbitrary and detrimental to the traditions themselves. It may be supposed that the more "moderate" criticism represents the minimum of criticism, the slightest and most indispensable deviation from the traditional standpoint, while the more "advanced" or "extreme" criticism is that which departs more widely from the accepted traditional view, or appears hypercritical in so far as it seems to be unnecessary, arbitrary or fantastic. Biblical criticism must needs concern itself with the investigation of the internal phenomena, and divergence of opinion (and necessarily also the use of the above terms) turns upon the legitimacy or adequacy of the proposed explanations and even upon the very existence of the phenomena in question. It may be fairly said that the progress of Biblical criticism hangs upon the recognition of the internal data and their relation to external evidence, and it will sometimes be found that the criticism which appears to be extreme or hypercritical is really the more consistent application of conclusions already accepted by the more "moderate" critics. "Advanced" criticism is so frequently a more thorough application of legitimate results, that it is more just to determine whether novel results are merely arbitrary, fantastic or unnecessary, than to object to them because they are new and because of their divergence, both (*a*) from the strictly traditional standpoint, or (*b*) from the standpoint of "moderate" criticism or of individual critics. It is necessary to insist that archæological research may force a change, and that continued evidence of the prevalence of old Oriental culture may bring in its train the presence of elements of old Oriental religion utterly opposed to current views of Israel. The conviction that a very considerable body of literature was extant in ancient Israel does not prove that this has necessarily survived. The greatest miracle in Jewish history is the gradual transformation of elements which would never have influenced the world, had they not been re-written in the form in which they now survive, and the continued advance of Biblical criticism, although seemingly ever more drastic, will more emphatically reveal the presence of factors which are not to be measured by ordinary human knowledge.

The Book of Habakkuk.

The Rev. Professor T. K. Cheyne ("An Appeal for a more Complete Criticism of the Book of Habakkuk") furnishes an excellent example of what we may call in the language of Mr. Stanley A. Cook, "hypercritical" or "fantastic" Biblical criticism. Marti's commentary on Habakkuk seems to Professor Cheyne to show a great command of sound critical methods, and to arrive at satisfactory results. Marti divides the book thus: (*a*) a psalm of post-exilic origin, closing, like some of our canonical psalms, with a divine oracle; (*b*) a prophecy announcing the appearance of the Chaldæans on the scene of history, written in 605 B.C.—the year of the battle of Carchemish; (*c*) a series of "woes" directed against the Chaldæans, written a good while after the establishment of the Chaldæan empire, about 546 B.C.; (*d*) a psalm taken, as the superscription and subscription show, from a collection of psalms, and belonging to the Maccabæan period. The passages respectively are—(*a*) i., 2-4, 12a, 13, ii., 1-4; (*b*) i., 5-10, 14-16 (17); (*c*) ii., 5-20; (*d*) chap. iii. This critic thinks that in the first of the two psalms, "the righteous" and "the wicked," are class names referring to members of the Jewish community. Marti's work to Professor Cheyne represents at the present time the high-water mark of Habakkuk criticism. Professor Cheyne then considers the chief textual and exegetical questions, with the view of ascertaining how far we really understand the text of Habakkuk. Looking back upon the whole book in the light of his own emendations, he perceives in all its parts the shadow of the Arabian invasion of Judah, followed by an Arabian captivity of some part of the people of Judah. The result is more startling than he could have wished, but Professor Cheyne thinks this is unavoidable. That the unity of the book is not thereby proved, is obvious. What is equally obvious to the reader is that Professor Cheyne's "Appeal for a more complete Criticism of the Book of Habakkuk" will not meet with a sympathetic reception, owing to the gratuitous introduction of his "Jerahmeel" obsession.

The other contributions to the *Review*, viz.: Professor W. Bacher's "Aus einem anonymen arabischen Hiobkommentar," Dr. S. Poznanski's "The Karaite Literary Oponents of Saadiah Gaon in the Twelfth and Thirteenth Centuries," and the Rev. G. Margoliouth's "Hebrew Illuminated MSS.," were referred to in the preliminary notice in last week's issue. S. L.

MR. A. HENRIQUES VALENTINE contributes an interesting article to the November number of the *Windsor Magazine* on "Some old invitation-cards." He traces their history and their use from the eighteenth century to the present day. The article is illustrated with specimens of cards employed on diverse occasions.

THE Misses Jenny Hyman and Annie Hyman contributed respectively piano and violin solos at a meeting in connection with the Royal Courts of Justice and Legal Temperance Society, which was held on Monday in the Old Hall, Lincoln's Inn. Miss Jenny Hyman also acted as accompanist.

United Synagogue Offices.

CONSECRATION SERVICE.

On Tuesday afternoon the new offices of the United Synagogue in St. James's Place were consecrated. The service was conducted by the Chief Rabbi, assisted by the Revs. Dayan A. Feldman and Dayan M. Hyamson. Most of the Hon. Officers and a few members of the Council were present.

Dayan Feldman read the afternoon service, Dayan Hyamson read Psalm xxx. and some appropriate scriptural and rabbinical verses, after which the Chief Rabbi offered up the following

Prayer.

Almighty God, our Heavenly Father, in Thy name we dedicate this House to the service of Thy community. Except Thou build the house, they labour in vain that build it. Except Thou watch over it, the watchman waketh but in vain. Do Thou shield this house, so that no evil befal it. May Thy loving kindness be upon us and establish Thou the work of our hands. Establish Thou the labours that are being wrought within these walls for Thy glory, for the upholding of the faith Thou didst teach us, and for the welfare of our brethren Vouchsafe knowledge and discretion unto those who here take counsel together, to administer the charges which the United Synagogue has taken upon itself.

Thou who sheddest Thy love upon the hearts of Thy children, grant the support of Thy Divine strength and the aid of Thy fatherly counsel to Thy servants and handmaids who go forth to minister to the sick, who visit those who are bound in affliction and iron, who seek to reclaim the sinful and to lift up the degraded, who whisper hope to the despairing and sustain the failing heart. Bless their efforts, that they may not labour in vain, nor spend their strength for nought. May it please Thee to sustain our brethren who are called upon to perform the duties we owe to those whom it may please Thee to call from earth, so that they may discharge their task with reverence, with lovingkindness and truth. We commend to Thy fatherly goodness all who give themselves willingly to Thy service, vouchsafe health and strength to them, and bless them with Thy heavenly reward. Amen.

Jewish Territorial Organisation.

[COMMUNICATED.]

A meeting of the Emigration Regulation Department of the Ito was held at New Court on the 23rd October. There were present: Messrs. H. M. Kisch, Leopold de Rothschild, Clement I. Salaman, Carl Stettauer, Lucien Wolf and I. Zangwill. The President and Hon. Secretary presented reports of their recent visits to Germany in the interests of the emigration to the Western States via Galveston, together with the new contract which had been signed by the North German Lloyd Shipping Co. Fräulein Bertha Pappenheim, of Frankfurt, was elected a member of the Central Committee, as a representative of the interests of female passengers.

Dr. Oscar Nacht sailed with the Ito emigrants for Galveston by the s.s. "Frankfurt" on the 24th October, being the first representative of the Ito under the new contract. Dr. Nacht's function is to protect the emigrants from any ill-treatment on the part of the crew or their fellow-passengers, to see that the religious stipulations are carried out, and to act as intermediary between the emigrants and the officers of the ship. He reports that the present batch is superior both in quality and quantity to any hitherto despatched, the actual number being 175 souls, the majority being men. In accordance with the new arrangements, a well-arranged Jewish kitchen was installed on board the s.s. "Frankfurt," and the berths of the Galveston passengers were reserved, and, consequently, many of the discomforts suffered hitherto by Jewish passengers have been obviated.

Mr. R. M. SEBAG-MONTEFIORE presided on Sunday over a meeting held under the auspices of the Young Generation of Israel Branch. In the course of his address he stated that as many as twelve different territories had been laid before the Geographical Commission.

A letter was read from Mr. Israel Zangwill, in the course of which he wrote:

Every month that passes, with its terrible doings in so many parts of the world, shows us that the position of our people is a political problem which requires a political solution. This solution is expressed in our simple formula: "To procure a territory upon an autonomous basis for those Jews who cannot or will not remain in the lands they at present live." It says nothing about those who are able and willing to live in their present lands. If these find themselves confronted by no problem, they need no solution. But if they find no personal problem, surely they must admit that many of their fellow-Jews are in a tragic position, and surely it is their duty to help these to establish themselves upon a basis of their own institutions. The Jew is emigrating to-day to many lands where he may only repeat the same sad history. Why should there not be at least one land of emigration on a new principle, a land which may become a Jewish land, a land of refuge, or, in the Hebrew phrase, *Eretz Menucha*, a land of rest. As you are aware, a number of territories more or less adaptable for this purpose are now under consideration, and I am in hopes that this year will not pass without a conclusion being arrived at, and the necessary negotiations begun to enable us to pour in colonists. The task before us is a very long one, but we have the Young Generation with us, and I am glad to see in the Chair at your meeting so promising a member of it as Mr. R. M. Sebag-Montefiore.

Mr. P. LEWINSTEIN moved, Mr. S. ROSEN seconded, and Mr. S. A. LEHMANN supported a resolution of confidence, which was carried unanimously.

A vote of thanks was unanimously accorded Mr. Sebag-Montefiore for presiding.

JEWISH CONCERT PARTY.—The eleventh annual meeting of The Jewish Concert Party was held last week at 152, Osbaldeston Road. The report of last year which was satisfactory, was adopted. Miss Rebecca Samson has resigned the post of secretary, but has not severed her connection with the Concert Party, and Miss Jeannie Lustig has been elected in her place. Miss Lustig will be pleased to hear of any lady or gentleman desirous of joining, or of any institute desiring the services of the Concert Party. Her address is "Ethel House," 41, Mildmay Grove, Mildmay Park.

THE Central Concert Party held their annual meeting last week at the Stepney Council Schools. The following were elected: Messrs H. S. Lawis, President; J. A. Samuel and A. A. Jacobs, Vice-Presidents; R. Jacobs, Treasurer; and L. Solomon, Hon. Secretary.

GRAVEL LANE SCHOOL HAPPY EVENINGS.—The annual report of this centre, of which Lady Rothschild is President, states that last session fourteen meetings were held, with an average attendance of 330. Among those who provided entertainments and refreshments were the Misses Kenner, Leveson, Violet Harris, Van Straalen, Rosenfeld, Levy, Abrahams, and Groenewoud. Mrs. Sydney Rosenfeld, Messrs. Julian Rosenfeld, H. Hudson, and Van Straalen. Miss Esther Myers, Headmistress of the School, is the local Hon. Secretary.

WEST CENTRAL JEWISH WORKING MEN'S CLUB.—A concert, under the direction of Mr. B. H. Aaron, was given at the West Central Jewish Working Men's Club last week. The following took part: The Misses D. and G. Warsaw and J. Abrahams; and Messrs. F. Powell B. H. Aaron, L. H. Aaron and J. E. Aaron. Mr. Felix Davis presided.—An enjoyable concert, under the direction of Mr. H. J. Annenberg, was given last Sunday.

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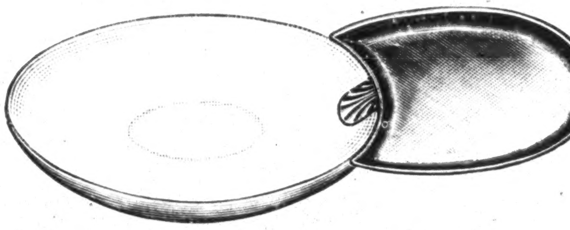

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Stepney Jewish Schools.

DISTRIBUTION OF PRIZES.

The distribution of prizes to the children attending the Stepney Jewish Schools took place on Tuesday, at the People's Palace, Mile End. Mr. MARCUS ADLER, President, was in the Chair, and Mrs. Herbert D. Cohen presented the awards.

The annual report on the work of the schools was read by the Honorary Secretary, Mr. Denzil A. Myer.

Mrs. COHEN, to whom a bouquet was presented, delivered an address, in course of which she advised the children not to be discouraged by failure. The knowledge that one had overcome difficulties through one's own efforts, was worth all the prizes in the world. In this wonderful City of London, to which most of them or their parents had come through dire necessity, they had found a haven and shelter from persecution, and even if the conditions under which they lived at Stepney were not so favourable as could be wished, yet they ought to be grateful to a country which had extended such hospitality, and to a Government, which looked after the well-being of the children. To the parents she would say, "Help the managers of the schools; help the children to be independent and self-supporting members of the great Jewish community," and the best way to do this was to insist upon the boys and girls learning skilled trades. It was a shortsighted policy to allow them to take up unskilled work for the sake of the few extra shillings they could earn at first; it often meant that when they became men and women they were not able to earn a livelihood. Although it might be hard and the sacrifice great to forego the better wages in the early years, yet in the long run it would pay the parents and children to make them masters of a trade. (Hear, hear.) She had attended the recent conference of Jewish women at Manchester, and these earnest women who had devoted their lives to the amelioration of their poorer sisters were unanimous in declaring how necessary it was to induce parents to send the children into skilled trades. There was no need to swell the already overcrowded trades. Why not let their sons become soldiers or sailors? What better calling was there for boys, what better way of showing their gratitude to the country. In both the Army and the Navy, the Hebrew faith was recognised, and a Jew could follow the precepts of his faith. A man could always be a good and zealous Jew if he had the mind to be, in whatever station in life he stood, and every Jew who became a soldier or sailor was benefiting the community.

Mr. HERBERT M. ADLER, in proposing a vote of thanks to Mrs. Cohen, said she had identified herself with several other communal works, and and they were obliged to her for the interest she had shown in the Stepney schools. Mrs. Cohen had recommended parents to choose skilled trades for the children. To some extent, they had at the schools taken the matter up by the establishment of technical shops for metal work and wood-carving. For about thirty years they had arranged public distributions of prizes, and he thought they served as a very useful purpose, because it was a great advantage that the parents should in this way be brought into contact with the schools. They had an opportunity of seeing what the children were taught. The managers needed the co-operation of the parents, for on the good-feeling and enthusiasm of the natural guardians of the children, depended much of the success of the schools.

Mr. HENRY HARRIS seconded the vote, which Mrs. Cohen briefly acknowledged.

In moving a vote of thanks to the Managers, the Committee and the teaching staff, Mr. CARL STETTAUER said he had many opportunities of seeing the really useful work done at Stepney. He could not have realised the extent and nature of the work accomplished unless he had actually seen it. He recommended the parents of the girls to communicate with the Managers of the Butler Street Girls' Club, who would assist them very materially after they had left school.

Mr. C. S. KISCH seconded, and Mr. B. KISCH, on behalf of the managers and teachers, acknowledged the compliment.

During the evening the children, under the direction of Mr. H. Weinstein, sang selections from Gilbert and Sullivan's operas in excellent style, and a display of calisthenics by the boys and girls, directed by Mr. D. M. Nelson, was deservedly applauded.

The following were the principal prize-winners:—

Boys: J. Mendoza, A. Pannel, A. Weiner, I. Kodis, J. Davis, J. Shifferblatt, B. Zucker, H. Emanuel, N. Zucker, I. Kusiner, S. Cohen, S. Mitchenk, I. Cohen, H. Marcus, I. Lyons, L. Michaels and S. Marchant. Girls: R. Rabin, R. Marchant, R. Rabbinovitch, F. Fishberg, S. Mendoza, D. Silver, C. Freeman, A. Ashburg, L. Tregander, S. Koplevitch, D. Eidelstein, A. Schwartz, C. Mendoza, E. Dattlebaum, S. Horwitz, S. Tabacksman, K. Newmark, R. Zelcowitch, R. Crown, D. Costa, A. Silver, F. Muth, S. Rabinovitch, M. Raphael, R. Schmidt, H. Myers, F. Rabinovitch, M. Bena, M. Davis, F. Brish, M. Jacobs, B. Levinson, J. Sheinman, K. Davis and S. Levy.

The Proposed Jewish Hospital.

WEST CENTRAL BRANCH FORMED.

At a public meeting held at Berwick Street, Oxford Street, on Sunday the No. 8 branch of the Jewish Hospital Association was inaugurated.

Mr. ROSENBERG, the local Chairman, expressed surprise that the establishment of a Jewish hospital for the East End had not been thought of years ago. They of the West Central District had, of course, every access to the existing institutions, but the proposal strongly appealed to his Jewish ideas and thoughts, that for years a Jewish hospital was desirable. He explained that his ideas were shared by the whole of his district, and in evidence of the truth of this statement mentioned that although the local branch had been in existence but three weeks, they had already mustered no fewer than 250 members. He was, therefore, hopeful of the ultimate success of the scheme.

Mr. J. BERLINER, President of the General Committee, expressed satisfaction at the knowledge that with the inauguration of the branch a union had been effected between East and West, a union which could not but result in bringing about the best effects.

Mrs. L. A. LEVY, Vice-President, appealed to her West End sisters, and made touching reference to the difficulties under which the sick aliens laboured in their efforts to make themselves understood at the great general hospitals. She felt sure they would give their utmost to a cause which could truly be described as a sacred one.

The meeting was enthusiastic in the extreme. Many new members were enrolled, and a collection was made.

At a meeting of the Central Committee, which was held recently, it was decided to issue stamps for subscriptions instead of the usual receipt-books. Collecting-boxes will also be introduced in the near future. Fifty delegates from the various branches were present, and the medical faculty was well represented. Another branch, in addition to the No. 8, has been established in Stoke Newington and Finsbury Park.

Notting Hill Hebrew and Religion Classes.

The prize distribution of these Classes was held on Sunday at the class-rooms. Mr. H. M. WIENER presided and MRS. Lionel B. Joseph distributed the prizes.

The report of the examiner, the Rev. Harris Cohen, stated that the result of his examination was extremely satisfactory, the children acquitting themselves excellently in all subjects in the syllabus. He regretted to find, however, that not sufficient time was given to Bible history. He suggested that lessons in Hebrew writing should be given. The Classes reflected very great credit on the Rev. S. Lipson and his assistant, more especially as each of them had to take two classes.

Mrs. JOSEPH, who was presented with a bouquet, expressed her very great pleasure at being present. She exhorted the children to study their lessons earnestly and to be honourable and truthful. They had every incentive, with such a teacher as the Rev. S. Lipson, to become good Hebrew scholars and good Jews and Jewesses in the truest sense of the word. She appealed to them never to be ashamed of their religion, and to have faith in the One God, who would guide them in all their doings. She hoped, if she lived long enough, to see them grow up good citizens, a credit to their parents, their teachers and their King. Those who had not been successful in gaining prizes should not be disheartened, but try to do so in future.

Mr. H. M. WIENER, in moving a vote of thanks to Mrs. Joseph, hoped the children would take to heart the words she had addressed to them. He thought the report of the examiner extremely satisfactory. Mr. Cohen said sufficient time was not given to the study of Bible history. As that subject was taught in their ordinary day schools, it was not necessary to devote any more time to it in the classes. With regard to the accommodation for writing, he was glad to be able to state that they were at last to have some suitable desks. The Committee had for some time past been wishing to enlarge the present premises, and now, largely owing to the generosity of Lord Swaythling, they had been able to purchase No. 202, Kensington Park Road, which would be consecrated in four weeks' time by Sir Israel Hart. Then it was hoped even better results would be attained than hitherto. Unfortunately, they were still faced with the everlasting question of funds.

The Rev. H. CAPLAN, in seconding, referred to the excellent charitable work done by Mrs. Joseph in the district.

Votes of thanks were passed to the teachers, the Rev. S. Lipson and Mr. Friedlander.

The Rev. S. LIPSON, in responding, referred to the assistance rendered by the Federation of Synagogues, in helping them with funds during the year.

A vote of thanks was passed to the examiner, the Rev. Harris Cohen.

The following are the prize-winners:—

Isaac Antipitsky, Dora and Maurice Ehrlich, Isaac Green, Isidore Harrison, Harry and Morris Levy, Ellen Meek, Esther and Janet Rosenbaum, Jacob Rosenfeld, Gershon Sauber, Mark Shivet, Barnett Simon, Alexander Simons, David Susman and Isidore Wellsman.

Jewish Institute.

The following syllabus of illustrated lectures has been arranged for the current session commencing on Saturday next:—

1907: November 2nd, "The Wonders of Nature in the Heavens Above" (Mr. W. H. Gover, LL.B.), November 9th, "The Docks of London" (Mr. J. G. Broodbank, Secretary London and India Docks Co.), November 16th, "The Orient" (Sir Edward Sassoon, M.P.), November 23, "The London Hospital" (Mr. E. W. Morris, Secretary, London Hospital), November 30th, "Our Parliament" (Mr. Wedgwood Benn, M.P.), December 7th, "Jewish Charities" (Mr. Arthur E. Franklin), December 14th, "The Tabernacle and the Temples" (Alderman R. Bowers, F.R.H.S.), December 21st, "Sir Moses Montefiore"—His Early Life—(the Rev. H. Shandel), December 28th, "Travels in Abyssinia and among the Falashas" (Dr. Charles Singer). 1908: January 4th, "The National Gallery" (Mr. Hawes Turner, Keeper of the National Gallery), January 11th, "Homes of the Poor" (Mr. Herbert Evans, H.M. Inspector of Factories), January 18th, "Holland and the Jews" (Mr. J. A. J. De Villiers, of the British Museum), January 25th, "Sir Moses Montefiore—His Later Life"—(the Rev. H. Shandel), February 1st, "From Candle Light to Electric Light" (Mr. H. H. Gordon, L.C.C.), February 8th, "Canada and the Jews" (Mr. Robert M. Sebag-Montefiore, B.A.), February 15th, "The Jewish Lads' Brigade" (Mr. E. M. Hallenstein, Commanding Officer), February 22nd, "The Wonders of Nature on the Earth Beneath" (Miss K. M. Hall, Curator of the Borough of Stepney Museums), February 29th, Subject to be announced (Mr. Hilaire Belloc, M.P.), March 7th, "The Jews in Morocco" (Mr. Lawrence Harris), March 14th, "Medical Inspection of School Children" (Dr. S. B. Atkinson, J.P.).

Next Friday evening the first of a series of Yiddish lectures will be given. The series will deal with various subjects of Jewish history and literature and will be given by metropolitan ministers and East End maggidim. The lectures commence at 8 p.m.

A concert last Sunday was given under the direction of Mr. J. Benjamin, who presided. The first part of the programme consisted of three items by some girls of Old Montague Street Council School. Alice Lederman, Rachael Forman, Rose Goldstein, Lena Levine, Rebecca Cohen and Rachael Gordon gave a representation of Old English games with songs, as played on the village greens of "Merrie England." "The Mad Hatter's Tea Party," from Lewis Carroll's "Alice in Wonderland," was given with great zest by Rose Lifton, Blumah Yabnic, Miriam Danboritz, Lily Lapin, Fanny Friedlander, Rachel Gold, Annie Lazarus, Kate Nathan and Sarah Bernstein. In the second part of the programme, songs were given by Mr. Simon Prins, Mr. Louis Prins, Mr. Cecil Friedlander and Miss Hannah Lightman. Miss Marjorie Bentwich's rendering of a Polonaise by Wieniawski, a "Melodie" by Tschaikowsky, "Serenade Melancolique," and a valse of Auer, was received with great warmth. Mr. Robert Kofsky, a young student of Mr. H. Walenn, showed exceptional talent in his rendering on the 'cello of Max Bruch's "Kol Nidré" and Popper's "Wie einst an einem Schönen Tage" and "Tarantelle." Miss K. Pratt, Miss Muriel Bentwich and Mr. E. C. Whitworth were at the piano. The concert next week will be under the direction of Mr. Henry Weinstein.

Jewish Working Men's Club.—A concert was given last Sunday at this club, under the direction of Mr. H. Bernhardt Cohen, who has for so many years past inaugurated the winter session with his admirable entertainments. The Hon. L. Samuel Montagu presided, and in opening the proceedings said that he was sorry he was not able to congratulate the members on the state of their finances or on their numbers, as he had done in previous years. This falling off he attributed to the members themselves, who, he thought, did not sufficiently exert themselves to induce their friends to become members, and did not see that they elected the right people on their Committees. If they were to alter this state of things, he felt sure their club would again be in a satisfactory condition. The following ladies and gentlemen gave their services:—The Misses Bessie Bowness, Beatrice Chester, Margaret Cooper, Violet Elliott, Effie Kalisz, Lydia O'Bree and Betty Ohls, Messrs. G. C. Bowden, Doroswami, Maurice Farkoa, Jack Hassan, Cyril Horne, Charles Pond and Sydney Rosenbloom. Every item was excellent, and all the artists worked with the utmost good-will to make the evening a thorough success. The concert terminated with a vote of thanks to Mr. Bernhardt Cohen, who, in replying, thanked the audience for the hearty manner in which the artists had been received.

Children's Country Holidays Fund.

THANKSGIVING SERVICES.

Thanksgiving services in connection with the Children's Country Holidays Fund were held at the Great and New Synagogues on Sunday last. The choir of the South Hackney Synagogue assisted at the services, under the direction of Mr. Morris Marks, F.T.S.C. Mr. J. Bernberg organised the services as in former years, and was ably assisted by an energetic band of helpers, mainly recruited from the teachers of the Jewish Religious Education Board's classes.

The usual form of service was gone through, consisting of the singing of *Mah Tovu* by the choir, the reading of Psalm xxiii. in English by the minister, and the singing of *Adon Olom*. At the Great Synagogue Dr. Gollancz appealed for a penny collection to be made next Sunday on behalf of the Lord Mayor's Fund.

The Rev. DAYAN FELDMAN occupied the pulpit of the New Synagogue, where the first of the two services was held. His address was based upon the text, "And Isaac went out to meditate in the field at the eventide." Dayan Feldman, in the course of his address, urged his youthful hearers to utilise the period between this and their next holiday in visiting museums and schools devoted to the observation and study of nature; to look to their own windows, which they could transform, with a little industry, into so many window-gardens. There was surely many a flower-pot which, under their tender care, would grow green plants and put forth beautiful blossoms and pretty flowers, bringing a little more brightness and cheerfulness into their houses and their lives. This continued touch with nature, this study of the world's wonders, would enable them to understand more intelligently the beauties of the country when next their holiday came round, and by touching their hearts and minds, would make them better and nobler in their own natures, for even as Isaac meditated and prayed when he went out into the field, so would they be directed in deep admiration and love from nature even unto nature's God.

The address concluded with a short prayer, which the children repeated.

The Rev. Professor Dr. GOLLANCZ said the service was not organised for mere show, to see how many hundred children presented themselves. It was meant to make them better, and instil in them a little kindness and consideration for others, and to make them show the right sort of feeling and sympathy. That day was being celebrated in the churches as "Citizen Sunday," and it occurred to him that they might show their citizenship and the right spirit of the English child by each contributing a penny to the Chief Citizen's fund —he meant, of course, the Lord Mayor's Fund for Crippled Children. He appealed on behalf of those poor children who had not the full use of their limbs and for whom the Lord Mayor cared so kindly. "How nice it would be," he said, "if every boy and girl to-day gave their pennies to their teachers, who would forward through the proper channels a few pounds collected in pence at the Children's Thanksgiving Service, and send it to the Lord Mayor! It would be the best form of thanksgiving to make that collection and offering." Dr. Gollancz, prior to an impressive prayer, reminded his hearers that religion had to be exercised without the synagogue as well as within, not only in the home but beyond its doors. He urged them not to lose heart in their undertakings, to be obedient and honest, industrious and persevering.

In both cases the service concluded with the singing of the National Anthem.

The following are the places where the 2,700 children spent their holidays: South Benfleet, Hollington (Hastings), Thame, Seaford (new centre), Southborough, Leighton, Bulverhythe, Great Bentley (new centre), Ingatestone, Ocklynge and Upwick (Eastbourne), Hythe, Linford, Berkhampstead, Kelvedon, Burgess Hill, Cuckfield, Fleet, Tring, Belper, Sholter Mill (Haslemere), Polegate and Swaythling.

The schools represented at the services at the Great Synagogue were: The Jews' Free, Old Castle Street, Gravel Lane, Swan Street, Old Montague Street, Deal Street, Commercial Street, South London Jewish, Bucks Row, Spanish and Portuguese, Chicksand Street, Hanbury Street, Bayswater Jewish, Wood Close and St. Stephen's; and at the New Synagogue: Stepney Jewish, Settles Street, Myrdle Street, Baker Street, Betts Street, Lower Chapman Street, Christian Street, Westminster Jews', Rutland Street, Philpot Street, Highway Cable Street, Berner Street and Blakesley Street.

Jewish Sergt.-Major at the Military School of Instruction, Chelsea.

The General Officer Commanding the London Regimental District has approved of the promotion of Sergt.-Instructor J. H. Levey, Scots Guards, to the post of Sergt.-Major of the School of Instruction.

The position is a most responsible one, for sixty to seventy officers from the Colonial Forces, Militia, Yeomanry and Volunteers assemble at the school every month to undergo a course of instruction in tactics and other subjects. The Staff at the school consists of a Sergt.-Major and two Sergt.-Instructors.

Sergt.-Major Levey is a native of Leeds, and joined the Scots Guards at the age of eighteen in 1899. Three months' later, by dint of hard work and study, he received his Corporal's stripes, and three years later he was acting-Sergeant. During the late South African campaign he served with distinction with the Brigade of Guards Mounted Infantry, under General French, for sixteen months, and was promoted full Sergeant at Platfontein (Cape Colony), in May, 1902. He has won the Regimental Swimming Championship, and holds numerous certificates for proficiency, gained at Aldershot, in riding, musketry, drill, and topography.

In 1904 he was selected from about one hundred applicants, all Sergeants, for the vacant post of Sergeant-Instructor on the school staff, and was especially recommended by his Colonel, the Hon. Dalrymple Hamilton, M.V.O. Sergt.-Major Levey is the first Jew and the youngest Sergt.-Major the school has ever had. During his three years service at the school, Levey has coached some scores of Jewish officers. Some eighteen months' ago he was instructor to the Settles Street Company of the Jewish Lads' Brigade, and it was a treat to see the boys drilling like little Guardsmen. Since he has been stationed in London, Sergt.-Major Levey has attended every Chanucah Military Service, and of late years has acted as Sergt.-Major of the Parade.

H. J. A.

North-West London Synagogue.—A ball, the proceeds of which will be used for reducing the debt of this synagogue, will be held at the Gaiety Restaurant, on the 12th of December.

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P.H.

From Far and Near.

Animals in Art.

We earnestly advise our readers to visit the Autumn Exhibition at the Whitechapel Art Gallery, which will be closed within a few weeks. We cannot but admire the versatility of Cannon Barnett and his co-adjutors, which enables him to give our friends in the East End such rich and varied entertainments. The subject of the present Exhibition appeals strongly to the old and the young. Our furred, feathered and finny fellow-creatures fascinate us by their beauty, and also serve as symbols of fine virtues and noble aspirations. The verse from Job xii., 7, "Ask the beasts and they shall teach thee," has been chosen as the apt motto. In illustration of the fact that animals play a prominent part in Bible story, we meet with Rubens's famous picture, "Daniel in the lions' den." But the most noteworthy painting is, of course, Holman Hunt's "Scapegoat." How poignant is the expression of agony in the "Azazel" ending its life in the parched desert, the victim bearing on its back the sins of the people! A striking symbolism of that world-tragedy—the innocent suffering for the guilty. May we not regard this representation of the scapegoat as typical of the woes borne by Israel in exile?

A Notable Masonic Function.

Few more brilliant gatherings have been assembled at a local Lodge than that at the Trocadero Restaurant on Saturday evening last, when Bro. Sigismund Kutnow was installed as Worshipful Master of the Alexandra Palace Lodge, No. 1,541. The ceremony was performed by V.W. Bro. Sir Edward Letchworth, Grand Secretary, and amongst those attending were the Lord Mayor (Rt. W. Bro. Sir William Treloar, Bart., P.G.W.—to give him his full masonic title), the two Sheriffs of London, Sir Alfred Newton, Sir J. Dimsdale, Sir T. Brooke Hitching, Viscount Doneraile, the Bishop of Barking, and Sir Herbert Marshall, while the Jewish ministry found a representative in the V.W. Bro. Rev. S. J. Roco., P.A.G.D.C. Such a galaxy of notable masons ought to augur well for an exceptional year of office for the popular W.M.

"The Fourth Degree."

The banquet which followed the installation was served in the Balmoral Room, and if any guarantee of its excellence further than that it was provided by Messrs. J. Lyons and Co. were needed it was to be found in the fact that Mr. Joseph Lyons himself was one of the guests. Mr. Kutnow proved himself something more than a genial W.M. His observation that although some people accused Masons—who did not know them—of too much eating and drinking he, for his part, had "found too much eating and drinking very useful," caused a roar of laughter, while his announcement that he intended during his year of office to qualify as "Patron" of all three Masonic charities, which means an agregate minimum donation of £900—elicited a burst of applause. The Lord Mayor, of course, made a happy speech, and an excellent musical programme gave the finish to a most successful function upon which, on all hands, Mr. Kutnow received hearty congratulations and well deserved them.

Jewish Travellers.

Arminius Vambery is but the latest of a long line of distinguished travellers who have been Jews. It is not surprising that a wandering nation should have produced a number of travellers, but it is less to be expected that geographical science should owe much to the persecuted sons of a race of wanderers who set forth on their travels not in search of knowledge so much as to discover a land of refuge. This seems to have been the motive of many of the mediæval travellers whose names stand out in the pages of Jewish history. To those who have but a cursory acquaintance with Jewish history the record of the travels and discoveries of Sedra Ha Dam, Benjamin of Tudela, and Petachiah of Ratisbon are familiar. A still more distinguished Jewish traveller—whom we are quite justified in claiming—whose itinerary is among the most widely known—was Paul, otherwise Saul of Tarsus.

Modern Jewish Travellers.

At the opening of the modern period Jews were intimately connected with the discoveries of Vasco da Gama and Columbus. Still later journeys of great scientific value were performed by Moses Pereira de Pavia, who travelled in Cochin at the end of the seventeenth century, and by Teixeira, whose journey comprised the Philippines, China and parts of America. In the nineteenth century the number of well-known Jewish travellers was still further increased. Nathaniel Isaacs was one of the first to explore Natal and Zululand. Captain Binger discovered the bend of the Niger; Captain Foà journeyed through Africa from south to north; Emin Pasha and Louis Lucas are famous in the annals of exploration of Central Africa; Bessels, Israel and Angelo Heilprin all took part in Polar expeditions. Among nineteenth century Jewish travellers among Jews are to be mentioned Benjamin II., Jacob Saphir, Joseph Halevy, Joseph Judah Chorny and—Mr. Elkan Adler.

Adam's Punishment.

The German humorist, Peter Rosegger, tells an amusing story in his latest publication. A religion class was being taken through the first chapter of Genesis, and the examiner asked what was Adam's punishment for his disobedience. A little eight-year old girl put up her hand: "Please Sir, he had to marry Eve."

Women Workers at Manchester.

The Conference of the National Union of Women Workers which has been meeting in Manchester was remarkable in more ways than one, while the lessons to be derived from its deliberations should prove of wholesale benefit to the lady workers of the Jewish community, experienced though they may be in the communal needs. It is instructive to read that the "sweating Jews" have been vindicated by Miss Mary MacArthur, who indicted the fashionable West End dressmakers, than whom there were no greater sweaters. The reputed "sweating" by the Jews of the East End was as nothing compared to it, said she. A gentle hint to the Royal Commission on Home Work!

"Votes for Women!"

Sunday's concert at the Beth Hamedrash provided a surprise for the audience by reason of the fact that one of the vocalists appeared wearing a very conspicuous badge which marked her as an advocate of "Woman's Rights." Many understood its purport, and many did not, but it is somewhat questionable whether a concert platform—at the Beth Hamidrash, too—was the proper place for proclaiming, silently or otherwise, one's political opinions. It was clear that in an atmosphere so suffused with harmony the intrusion of the political was woefully out of place.

A Universal Religion.

Considerable interest has been aroused in America by the doings of the Rev. Dr. A. S. Crapsey, till lately the incumbent of a big church in Rochester, New York State, who was deprived of his living on account of his demand that the Church should adapt its teachings to conform "with that conception of the universe which is the outcome of scientific research." Dr. Crapsey immediately started a new organisation which is intended to embrace all liberal-minded religionists. The Chairman of his Advisory Board is a Presbyterian, the Vice-Chairman a Jew, the Treasurer an Agnostic, the Secretary an Episcopalian. Dr. Crapsey thus describes the objects of the new body: "We preach the essential unity of the human race, and that the interest of each is the interest of all. We seek God near at hand—in the lives of the people, in our own hearts, in nature; if we cannot find Him there, we cannot find Him anywhere. Our purpose is to unify religion, reconcile the classes, pacify the nations."

Jews and Boston.

It seems that Boston has lost its attraction as a port of entry for Russian Jews into the United States, for, on the arrival of the "Republic" recently, only eight immigrants from Russia were on board. On the other hand, for ten years until recently no liner that reached that port ever had less than a hundred Russians on board. The Jewish history of Boston only dates back 65 years, for there is no record of Jews in that city prior to 1842. In a total population of half-a-million there were at the last census 40,000 Jews, mostly Russians who had settled in the previous ten years. These are divided into five large congregations, as well as many smaller ones.

The Wisdom of Solomon.

An automatic talking machine at Coney Island—a popular seaside resort in the U.S.A.—appeared to render musical selections with an almost human voice. The fact prompted a Jewish visitor named Solomon to uncover the apparatus, and, says the newspaper report, he "found inside the proprietor's son, who, when a cent was dropped into the slot, sang a song through the trumpet of the gramaphone."

Ripples.

In the United States the most formal item of news often appears in a fresh and sometimes startling form. Nothing can be more conventional, perhaps, than the regular formula announcing a betrothal. Nevertheless, one of our American contemporaries has found even in such an item of news the opportunity for a racy paragraph:—

The engagement of Miss Sadie Abrams to Mr. David Cohen, of New York, caused a ripple of surprise among the friends of that estimable young lady.

Ring Service.

Does the *Minhag* American include novelties in the marriage service, or, otherwise, how is the phrase "impressive ring service" explained in the following cutting from a Chicago contemporary?:—

A wedding of much interest took place at the home of Mr. and Mrs. E. Weinreich on Tuesday evening, when their niece, Miss Henrietta Hyman, was married to Mr. Sep. Garfenkel, of Black Rock, Ark. Rabbi Lefkovitz performed the impressive ring service, in the presence of only the immediate family.

The Choir Again.

Complaints have been made by certain "musically-disposed" individuals connected with a synagogue not a hundred miles from Maida Vale, that their well-trained choir is apt to sing in a key which is far beyond their own modest register. They are fond of congregational singing, but the top notes are occasioning them much perplexity. But, we would enquire, is it not the duty of the choir to "elevate" the congregation?

The Alphabet by Creed.

A Jewish correspondent communicates the following personal experience to the *Frankfurter Zeitung*:—My five-year old son worried me for a long time with the request that I would buy him an A-B-C book in order that when he went to school he might "know something." I resolved to buy such a book, and went to the nearest shop which dealt in school-books. "What can I do for you?" asked the attendant. "An A-B-C book please!" "Do you want a Catholic or a Protestant one?" I was speechless. The man, as it seemed the proprietor himself, repeated the question. I told him that in my view it was not yet necessary for the A-B-C to be taught according to creed. He informed me that in various schools there were certain regulations. I explained that I was a Jew and asked him which A-B-C book my boy would want. "The Protestant," he replied. I left the shop shaking my head.

Children and Jews.

A gentleman who is taking a house in Brighton for the winter has been looking through a list of one of the house-agents. In the case of three different houses he saw appended the marginal note: "No children or Jews." The memorandum calls to mind a notice that used to be affixed to a place of entertainment in Portsmouth: "No Jews or dogs admitted." But that was more than a hundred years ago. We have heard much of late of the large number of empty houses in over-built Brighton, and if house-owners are bent upon pursuing this restrictive policy their number is likely to increase. In the past Brighton has owed not a little of its prosperity and popularity to Jews. Some of its most beautiful portions were developed by a Jew—the late Sir Isaac Lyon Goldsmid, who built Palmeira Square, and named it after his Portuguese title. While the L.B.S.C.R. is making tremendous efforts to revive the waning fortunes of this fine resort, it is a pity that their efforts should be counteracted by the illiberal attitude of certain owners of property.

Champion Jewish Typist.

A typing record of 2,554 words in thirty minutes stands against the name of Rose Fritz, a New York Jewess, who is at present competing for the world's championship at the annual "Business Show" at Madison Square Gardens.

A Play-ful Story.

Our sedate, discriminating contemporary, the *Daily News*, prints the story. Whether it is true or not, we are unable to say. Here it is: He was an excitable man, and was accompanied by his wife and baby in the pit of the theatre. At the end of the first act the baby began to cry, and he was asked to take the child out. But it ceased to cry, and he was allowed to remain. Near the end of the second act it re-commenced its discordant cries, and he was offered his money back to leave the theatre. He refused indignantly, but when in the third act the play began to pall and the baby was sleeping peacefully, he whispered eagerly to his wife, "Leah, pinch little Rachel to make her cry!"—Curtain.

Music and Drama.

Mr. Isador Epstein: Miss Nina Gordon, at her vocal recital last week at Bechstein Hall, was assisted by that brilliant young pianist Mr. Isador Epstein. He charmed the audience with his rendering of J. S. Haesler's "Grande Gigue in D Minor," Beethoven's Second Sonata, and three pieces by Chopin (of which composer he is such a delightful exponent). Mr. Epstein, in response to insistent demands, granted an encore. On Saturday evening last, Mr. Epstein was an attraction at Miss Elise de Bohun's first vocal recital at the same hall.

Miss Myra Hess.—Miss Myra Hess, the young pianist, to whose successful career at the Royal Academy of Music we have frequently referred, and who has left that institution with many honours conferred upon her, has now entered the calling of a professional performer. In that capacity she made her début last Saturday at the first of six chamber music concerts by the Kruse Quartet.

Jewish Influence on Music.—Last Sunday, under the auspices of the North London Jewish Choral and Social Society, the Rev. D. Wasserzug delivered a lecture at the Highbury Athenæum entitled "Jewish Influence on the Development of the Art of Music" illustrated by vocal and instrumental examples. Miss Eugenie Ritte, the possessor of a well-cultivated voice of rare quality, sang "Nobil Signor" from Meyerbeer's "Les Huguenots," and "Jerusalem" from Mendelssohn's "St. Paul." Mr. Ivor Warren (Isidore Wasserzug) sang with his usual artistic perception "If with all your hearts," from Mendelssohn's "Elijah;" Rubinstein's "Die Asra," besides a duet with Miss Ritte, "My song shall be always thy mercy," from Mendelssohn's "Hymn of Praise." Miss Briana Prager (pupil of Miss Gertrude Azulay) gave an extremely fine rendering of Mendelssohn's popular "Andante Rondo Capriccioso" for pianoforte, as well as one of the "Lieder ohne Wörter"; Mr. Ivor Warren singing immediately after a Sephardic melody, which the lecturer claimed as having a distinct resemblance to the preceding item. Mrs. Scudder acted as accompanist. The Rev. M. Hast presided.

Moses Mirsky.—This musical prodigy of 13, who until recently resided in London, gave a vocal recital last week at the Central Hotel, Prague, Germany. The lad, who is of Russian origin, captivated his audience by his rendering of songs by Mozart, Mendelssohn, Rubinstein, Gounod and others. On the following Sabbath young Mirsky conducted the service in the synagogue of Teplitz (Bohemia).

Jewish Religious Education Board.

A meeting of the Jewish Religious Education Board was held last Wednesday in the Council Room of the Central Synagogue. There were present:

Mr. Henry Lucas, President, in the Chair, the Chief Rabbi, the Revs. Dayan Feldman, M. Adler, Professor Dr. Gollancz, I. Harris and J. F. Stern, Mr. and Mrs. O. Selinger, Mrs. A. E. Franklin, Mrs. J. Snowman, Miss Hannah Hyam, Messrs. D. H. Aaron, M. Duparc, B. A. Fersht, Paul Goodman, M. Harris, S. N. Lipman, J. M. Lissack, Claude Lousada, J. Meller, C. A. Mocatta, Jack M. Myers, A. Posener, J. A. Samuel, S. Sasserath, J. Skitten, M. A. Spielmann, J. Trenner and J. Victor.

On the motion of the Chairman, seconded by the Chief Rabbi, a vote of condolence was passed to Mr. Ellis A. Franklin, a Vice-President of the Board, on the death of his brother, Mr. Henry A. Franklin. A similar motion was passed, on the motion of the Chairman, seconded by Mr. J. Meller and supported by the Chief Rabbi, to the mother and family of the late Mr. A. B. Salmen, a member of the Board.

On the recommendation of the Executive Committee a Committee was appointed to make arrangements for the dinner which is to be held next March.

The President said that he was not yet in a position to announce the Chairman for the Dinner, but he hoped that a very prominent member of the community would accept the post.

The Chief Rabbi emphasised the need of an adequate sum being raised by pointing out that there were no less than 9,000 Jewish children who were without efficient instruction.

The Executive Committee having reported that the present edition of the Singer Prayer Book was nearly exhausted, Mr. Israel Abrahams and Mr. M. Duparc were appointed a Sub-Committee to make arrangements with the view to the publication of a new edition.

The subventions of £25 and £10 respectively to the Old Ford Hebrew Classes and the West Ham Hebrew Classes were renewed.

Letters were read from the Revs. J. F. Stern and W. Esterson resigning their posts as Honorary Examiners of classes under the Board. The writers pointed out the objections to the system of examinations by individual ministers and urged that the Board should again consider the question of appointing an Inspector who would have expert knowledge as a teacher.

The President said that no doubt the present system was unsatisfactory. He moved that the letters be referred to the Executive Committee.

Mr. S. Sasserath said that the Committee of Correspondents agreed that the present system was unsatisfactory and that an Inspector was needed.

The Rev. M. Adler suggested that the Board should communicate with the Jewish day-schools with the view to the joint appointment of an Inspector of Hebrew and religion.

The President's motion was carried.

The Rev. Dayan Feldman moved:—

That with a view to further improvement in the efficiency of the Board's classes, a Committee be appointed to make enquiries into and suggest remedies for raising the status and proficiency of teachers in the service of the Board.

In support of his motion he said that he was second to none in admiration of the teachers, and it was because he had that high regard for them and felt so keenly interested in their pupils that he would readily co-operate in a scheme which would make the classes more efficient than they were at present.

The Chief Rabbi seconded the motion, which, he said, was of great importance to the welfare of the classes and to the children whom the Board undertook to teach. No reflection was sought to be cast on the teachers for whose susceptibilities every regard must be paid.

A discussion ensued. Most of the speakers opposed the motion, which was eventually withdrawn, the mover, however, reserving to himself the right to bring it up again should the Board not appoint an Inspector.

The Chief Rabbi called attention to the letter of the Lord Mayor which had been published in the Press appealing for collections in Sunday Schools for the Mansion House Cripples' Fund. Dr. Adler moved:—

That it be suggested to the Superintendents of the Classes that they should draw attention on Sunday next to the needs of suffering little children with the view that, if possible, a small collection should be made in aid of the Mansion House Cripples Fund.

The Chief Rabbi said that such a collection would demonstrate to the Lord Mayor that the Jewish working classes appreciated his efforts.

The President seconded the motion, which was unanimously adopted.

A Factory in an Orchard.

"By establishing their factory in the midst of their orchard," remarks the *Daily Mail*, "Messrs. Chivers and Sons, of Histon, Cambridge, are enabled to capture the full flavour, freshness and fragrance of the fruit, and to imprison them in hermetically-sealed cans before their delicacy has evaporated. All their fruit, by the way, is gathered by the skilled and cleanly rural population . . . a point for all who value cleanliness." Chivers' English canned fruits, obtainable at grocers and stores, are ready for the table, and may be served alone, or with custard or cream. The *Standard* says: "It would be difficult, if not impossible, to tell the difference between these fruits and fruit freshly stewed." A convenient and appetising dish at lunch or dinner.

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English Zionist Federation.

[COMMUNICATED.]

A meeting of the Executive of the English Zionist Federation was held at Chichester House, Chancery Lane, on Sunday last, Dr. M. Gaster in the Chair. A letter from Mr. L. J. Greenberg having been read, tendering his resignation from the Executive, it was decided that Mr. Greenberg be asked to reconsider his decision.

A mass of correspondence having been gone through, the Chairman drew the attention of the meeting to the enormous increase in the work of the Federation, and welcomed the acceptance by Mr. Murray Rosenberg, of the position of joint Hon. Secretary, which was unanimously agreed upon. It was decided that a thorough canvass be instituted amongst the shareholders of the Jewish Colonial Trust throughout Great Britain and the Colonies in order to obtain their signatures to the proxy forms to enable the alterations of the Bank Statutes to be duly carried into effect in accordance with the decision of Congress. The work for the Party Fund having been carefully considered, it was unanimously agreed that immediate steps be taken to inaugurate collection for the same. The Chairman, as member of the Actions Committee, submitted the report from the headquarters dealing with business transacted by the Actions Committee since the 8th Congress. The collections for the National Fund, which are coming in very satisfactorily, were dealt with. The policy of issuing the boxes show satisfactory results, and a large consignment has been ordered by the Federation from the Continent, to be placed under the control of the National Fund Sub-Committee. It was decided to request societies actively to further the sale of Zionistic literature, and the Propaganda Sub-Committee are taking all steps for the distribution of the same in connection with the Jüdische Verlag, as well as various firms publishing Zionistic literature. A further meeting of the Executive will be held on Sunday next.

Co-operation of Charities.

A DELEGATE AND THE PRESS.

A further meeting of the Conference of delegates of Jewish charitable institutions to consider the possibility of co-operation in the placing of contracts was held, on Wednesday, at the offices of the Board of Guardians. Mr. STUART M. SAMUEL, M.P., presided, and the charities represented were:

Home and Hospital for Jewish Incurables, Mr. J. M. Ansell; Jews' Hospital and Orphan Asylum, Mr. Mortimer Woolf; Jewish Penny Dinners, Messrs George G. Jacob and E. D. Lowy; Home for Aged Jews, Mr. Harry Marks; the Beth Holim, Mr. M. B. Levy; Baroness Hirsch Convalescent Home, Mr. J. G. Lousada; North London Grocery Fund, Mrs Reichmann and Mrs O. Selinger; Soup Kitchen, Messrs. S. Boas and B. S. Ellis; Hayes Industrial School, Messrs N. Moss, J.P., and E. P. Ornstien; Sick Room Helps Society, Mrs. H. Bentwich and Mrs. L. Model.

Mr. MORTIMER WOOLF moved that the representatives of the press should be asked to withdraw, on the ground that some of the information which his institution was prepared to communicate to the delegates was confidential.

Mr. M. B LEVY seconded the motion.

The CHAIRMAN said that he had considered it desirable that publicity should be given to the conference. Anything which the press were asked not to mention would be eliminated.

Mr. WOOLF said he was not satisfied with that assurance.

A vote was taken, and all the delegates, with the exception of the mover and seconder, voted against it.

The CHAIRMAN then suggested various courses of action in view of the prices, etc., supplied by the various institutions.

After discussion it was decided to confine the deliberations to contracts for bread. Various delegates then pointed out difficulties in the way of one contractor delivering to the widely-separated institutions represented at the conference.

Eventually it was arranged that large bakers should be approached with a view to obtaining a reduced price for large supplies, delivery and contracts to be made locally.

The CHAIRMAN stated that at the next meeting they would discuss the question of meat, and in order to allay Mr. Woolf's susceptibilities the press would not be invited, though they would be asked to attend subsequent meetings.

Missions to the Jews.—The *Christian Commonwealth*, whose attitude towards missions to the Jews we commended in our last issue, this week prints a letter from "A Jewish Reader," in which the writer attacks the wholesale bribery that goes on at the missions and the assistance given to undeserving beggars. The letter concludes with an appeal to Christians to stop the criminal waste of money which goes to turning bad Jews into worse Christians, and urges that the funds so employed should be diverted to the support of useful measures of social reform.

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The Rothschilds and the Sassoons.

One is almost overwhelmed by the mere mention of the wealth which is credited by a writer in the *Grand Magazine* to Jewish financial houses, whose operations have made history. It is said that if the present rate of accumulation is maintained, the historic banking firm in New Court will own, by the middle of the present century, "some two thousand millions sterling, or nearly enough to pay off the National Debt three times over." A graceful tribute to the Rothschild family is paid by the writer, who observes:—

> There is an old saying that every country has the Jews it deserves to have, and if that is so, then England, France and Austria are entitled to plume themselves on possessing, in the three great branches of the Rothschild clan, the worthiest and most spirited examples of the Jewish race.

The history of old Meyer Rothschild, and the service he rendered to the Landgrave of Hesse by taking charge of his ten millions is well-known, as is the fact that the Landgrave, trusting to the Jewish banker's integrity, "did not even take a receipt for it, and when the ravages of the French were over, was so delighted that he not only refused to take interest for the money, but allowed the banker to keep it for twenty years." This was the foundation of the Rothschild millions.

Of Baron Nathan, the son, who settled in England, and who was reputed at the time to have made a snug fortune as the result of obtaining early news of the Battle of Waterloo, a funny story is related concerning the manner in which he paid the Bank of England back "in their own coin." The bank suddenly refused to honour the "paper" of "private individuals," and Baron Nathan, attended by nine clerks, presented himself at the Bank of England, "each member of the party tendering five-pound notes, demanding, and, of course, receiving, five sovereigns in exchange." This went on all through banking hours. The next day the party repeated this tedious process, and the Bank did not capitulate until the Baron naively informed the directors that he was quite prepared to go on for two months!

It is stated by the writer of the article that Lord Rothschild is reputed to have successfully allayed serious friction between this country and the United States:—

> By way of illustration of the enormous power that Lord Rothschild wields, it may be mentioned that he is believed to have prevented a war between England and America as the result of President Cleveland's fire-eating message about Venezuela. He did this, so it is said, simply by ordering large withdrawals of gold from the United States, and issuing a very plain threat of still larger withdrawals.

The tradition of the Rothschild family to marry in the great majority of cases women of their own blood comes in for mention, as does their strict allegiance to the faith in which they were born.

Of the Indian merchant princes, the Sassoons, the information is recorded:—

> The great-grandfather of Sir Edward Sassoon was a citizen of Baghdad, where he held the office of State Treasurer and was the head of the Jewish community in Mesopotamia, with the title of Nassi, or Prince of the Captivity. This potentate's son, a wealthy merchant and banker, tired of the squeezings of oriental despots, transferred himself and his wealth to the protection of the British flag.

He therefore decided to establish himself in the City of Bombay, where, by means of his vast connection with the East, he amassed enormous wealth.

Mr. Arthur Sassoon, Sir Edward's uncle, who has had the honour of entertaining the King and the Prince of Wales, has a fine Highland estate at Tulchan, "where the Prince, who certainly ought to know, declares that he never gets better salmon-fishing."

Mrs. Arthur Sassoon is described as "the interesting link with the great Rothschild clan," for she is the sister of Mr. Leopold de Rothschild. The two sisters "hold a remarkable position in the great social world on account of their singular charm and quick intelligence."

The L.C.C. and the Jews' Free School.

The Education Committee of the London County Council calls attention to the fact that the Council, on the 4th May, 1907, granted a degree of liberty in respect of the time for closing the registers in the afternoon session to the managers of certain Jewish non-provided schools, and that the results of the experiment are to reviewed in a year's time. The Committee states that as it cannot be said that there is evidence that the secular instruction in such schools suffers in the present state of affairs, and as the requirements of the Board of Education may be regarded as a sufficient safeguard of secular instruction, it proposes to consider the whole subject a year hence. Meanwhile, it adds, it is taking no action thereon.

The Committee also adds that the holding of double sessions has been authorised in London County Council schools, largely attended by Jewish children, and in Jewish non-provided schools on Fridays, subject during the months of March to September, inclusive, to the condition that managers and teachers desire such facilities, and that suitable provision is made for organised games.

At the meeting of the Education Committee on Wednesday last the Day Schools Sub-Committee reported that the managers of the Jews' Free School had appealed against the decision of the Council to terminate the engagements of the special teachers of Hebrew, physical exercises, drawing and science, at the school. In regard to the two special teachers of Hebrew, the managers stated that they were necessary for giving the Hebrew and religious instruction of the two classes, whose ordinary work is supervised by Christian teachers. The Sub-Committee remarked, however, that it did not consider that such exceptional appointments should be allowed to continue, and had therefore informed the managers that it could not recommend any variation in the Council's decision. In regard to the teacher of physical exercises, the managers had stated that the school was supplied with a specially-equipped gymnasium—that gymnastic instruction was a very important feature of the school-work; and they protested against being deprived of an instructor's services. The Sub-Committee, however, stated that gymnastics were not regarded as suitable for elementary day-school children, and it was of opinion that instruction in physical exercises should be given by the ordinary teachers on the staff. It was not, therefore, prepared to recommend that the Council's decision on the matter should be varied. In regard to the special teachers of drawing and science, however, the Committee recommended that no further action be taken until the end of the educational year, 1907-8.

With respect to the "two special teachers of Hebrew," referred to in the Education Committee's report, it should be stated that the termination of their engagements only implies that the County Council will no longer pay their salaries. One of these gentlemen (the Rev. W. Levin) actually teaches the pupil teachers after school-hours, and the other (the Rev. W. Esterson) gives instruction to pupils in the morning, from 9 to 9.40. Applications from the Boards of Management of their respective synagogues are now before the Council of the United Synagogue for authority to renew their engagements at the Jews' Free School for another year.

AT the Brewers' Exhibition Messrs. Edward Coronel and Sons, of High Street, Borough, again this year gained two silver medals for cigars and cigarettes.

IN THE PROVINCES.

MANCHESTER.

An Orphan Asylum for the North of England.

Sir,—One of the many useful subjects discussed at the recent Conference of Women Workers held in this city, was the care of orphan children, introduced by Mrs. Spielmann, *apropos* of the scanty support given by Manchester to the Norwood institution. It appeared to me and others that Miss Henriques struck the right note when she said that Manchester's greatest need at present was the proper housing and training of the many orphans to be found here. In a population of 30,000 souls this is what might be expected and may be looked upon as a natural result. Only a small percentage of the children bereft of parents succeed in finding their way to Norwood. I do not complain of the action of the authorities of that excellent institution, because I know they cannot provide an asylum for all the orphan children in the kingdom; and London itself, with its teeming Jewish population, must unfortunately furnish sufficient claimants to its resources, large as they are.

Now I think the time has arrived when a second orphan asylum might with advantage, be established, not in any spirit of rivalry to the Norwood Institution, but for the purpose of dealing with the cases of orphaned children that are scattered all over the North of England and the Midlands. There is hardly a community in any of these parts but has its quota of orphans left to the mercy of the world. These poor innocents know nothing of the tender care and thought bestowed upon their more fortunate brothers and sisters in the asylum at Norwood. The claims of these unhappy little ones upon our sympathy must not be ignored. Those who go among the poor know how hard is the struggle for a bare existence; but when the bread-winners are removed, their lot is a thousand times worse.

I have always been opposed to the founding of fresh charitable institutions unless the need for them has been incontestably proved, and unless, also, there is a reasonable probability that the means for their upkeep will afterwards be forthcoming. As to the first of these conditions, I could at once place my hand on a score of these unfortunate children in this city, and I am told that what obtains here in this respect obtains also in other towns. I am afraid that inmates sufficient to fill a moderate sized building could be found.

As to the means necessary for the maintenance of such an institution, I speak with more reserve. It must be remembered that there are very few wealthy people among us. The rule is, as was remarked at the Conference, when one has made his "pile" here, to migrate to London. Consequently we must look for help chiefly to the middle and the working-classes and, if we can't get pounds, must content ourselves with shillings and pence. If, however, the co-operation of other towns can be secured, there should be no difficulty in finding the necessary means both for equipment and maintenance, because I feel sure that if we relieved these towns of the care of their orphans, they would gladly subscribe to the common fund.

I think if the representatives of congregations in and adjacent to Manchester were invited to confer on the subject, the invitation would be welcomed. It only remains for some man of influence to take the first step in order to ensure its success. I should like to suggest the name of Alderman Frankenburg, Mayor of Salford, whose tenure of office, with the help of the Jewish Mayoress, will be memorable as being replete with kind and goodly deeds, of which we shall always retain a very pleasant recollection.

Yours obediently,

Manchester. M. H. V.

Suggested Union of Two Synagogues.

Sir,—It has been suggested that the New Synagogue and Beth Hamidrash and the Central Synagogue should be united. All who know the present peculiar position of these synagogues will appreciate the wisdom and appropriateness of this suggestion.

Yours obediently,

140, Elizabeth Street, Cheetham. A. B. JACOBS.

Jewish Board of Guardians' Bazaar. On the opening day of the Bazaar on Tuesday, the Lord Mayor of Manchester presided, and Mr. Leonard L. Cohen (President of the London Jewish Board of Guardians) performed the opening ceremony.

The Lord Mayor (Councillor Harrop, who was accompanied by the Lady Mayoress) said it afforded him very much pleasure to be present on that interesting occasion and assist to some extent the Bazaar in aid of so deserving an institution. It was worthy of note that the Jewish community looked after and protected their own poor, and established a Board of Guardians for themselves with subscriptions from their own people. This was noble and praiseworthy work, and yet, on the other hand, the Jews paid without grumbling their share of the poor-rates of the city. Mr. Leonard Cohen, at great personal sacrifice, had travelled from Paris in order to be present that day to open the Bazaar. The important work he had performed for the Jewish community was well known, and as for his wife she was one of themselves and was at home there, as she hailed from Manchester. He had been told that not a penny less than £5,000 must be obtained; he earnestly hoped the result would reach that sum. He was glad to learn that donations had been received previously to the opening to the amount of £1,800. He was only too glad to be able to give his services to any good and charitable cause, of whatever denomination it might be. He had much pleasure in calling upon Mr. Leonard L. Cohen to declare the Bazaar open. (Applause).

Mr. Leonard L. Cohen, who was well received, thanked the Lord Mayor for the kind remarks he had made about him. He could assure them all that it gave him great pleasure to be present on that occasion. Such a visit had all the charms of novelty to recommend it, because on the rare occasions when he *did* attend a bazaar it was as a timid spectator and not in the character of one taking a prominent part. But he was actuated by several good reasons for having accepted the invitation of the President of the Manchester Board of Guardians, first of which was to show his interest in the community of Manchester, where his wife's family resided so long, and which was very nearly their home. Secondly, his father had paid one if not more visits to Manchester in the interests of the London Jewish Board of Guardians, and he—his son—was anxious to show in a similar way the interest he took in the Manchester Board, as he happened to occupy the somewhat onerous position of President of the London Board and could tell them of the many difficulties that surrounded that Institution. The persecutions to which our coreligionists had been subjected abroad had caused the London charitable institutions to incur heavy responsibilities. They were called upon to render assistance to those families who were compelled to take up a new life in other countries, and also to help those who had come to settle in England. In the progress of social and communal work fresh duties had fallen to the lot of Jewish Boards of Guardians. While they might not have the excellent organisation of their fellow-citizens, their institution formed a useful ground for carrying out honorary and communal work generally. The satisfactory state of the Loan Department was equally gratifying to the borrower as it was to the Board. In conclusion he made a strong appeal for increased support to the Jewish Board of Guardians, where charity was administered so well.

The Mayor of Dukinfield proposed a vote of thanks to Mr. Cohen for coming to Manchester to open the Bazaar.

The Rev. J. H. Valentine, in seconding, said they all felt proud at seeing Mr. Leonard Cohen in their midst. They were well aware of the splendid communal work he performed; they knew the stock he came from, and his presence would be a stimulus for Manchester to do its best for the success of the Bazaar.

Mr. Cohen briefly expressed his acknowledgments of the vote.

Alderman Frankenburg moved, and Mr. Frank Q. Henriques seconded, a vote of thanks to the Lord Mayor and the Lady Mayoress for their presence.

The Lord Mayor said it was a pleasure to him to be present, and he earnestly hoped a very substantial sum would be raised, and heartily wished the Committee of the Board every success.

In an article in the *Manchester Guardian* on the Jewish Board of Guardians, the writer says: "Jewish charitable institutions in the mutations of time have come to be a symbol of the few surviving indisputable symbols of Jewish national consciousness."

"The Edward Isaacs Concert Party" gave two concerts at the Bazaar on the opening night (Tuesday), where the efforts of the talented artists elicited much applause. Those who took part were the Misses Nora Williams and Henrica Jones, Messrs. Webster Millar and Edward Isaacs.

The takings on the first day, including donations, amounted to nearly £3,000.

Bishop Welldon, Dean of Manchester, opened the Bazaar on Wednesday, remarking that if Mrs. Frankenburg (the Mayoress of Salford) had asked him to stand on his head, he would have tried to do so, not, however, in the hope of successfully accomplishing it, but because it might increase the attendance at the Bazaar.

Zionist Association. The Zionist Association held a public meeting on Sunday at Derby Hall, to receive the reports of delegates to the Congress. Dr. C. Weitzmann presided. Mr. Herbert Bentwich, in the course of his address, referred to the Jewish Colonial Trust, which, he said, Herzl had called "the financial instrument of Zionism." Herzl had depended on that instrument as the lever to assist in carrying out his aims, and it had been a great disappointment to him that the Trust had not obtained that support from the Jewish people that he had anticipated. One of the reasons why the Jewish Colonial Trust had not developed in recent years was that some people felt uncertain how the money under certain circumstances might be applied. Some did not feel certain that the money would be applied to secure a Charter for Palestine and for no other purpose. One of the important acts done at the last Congress, however, had decided that the statutes that made it impossible to divert those funds to any other purpose should be strictly carried out. Everyone was called upon to take his share in carrying out that resolution, which would put them into a position to make terms with those who held the title deeds of the land which Zionists so earnestly desired to secure. He moved the following resolution:—

That this meeting under the joint auspices of the Zionist Association and the Order of Ancient Maccabæans, expresses its utmost satisfaction with the decisions of the Eighth Zionist Congress and pledges itself to carry them into effect by every possible means.

Mr. H. Sacher, B.A., seconded the resolution, which was carried unanimously.

On Saturday night Mr. M. Besso lectured on "Egypt and the Ten Plagues," in which he dealt with the Biblical and Talmudical aspects of the question. Mr. M. Sortman presided.

Park Place Synagogue. The annual meeting of the members of the Park Place Synagogue was held last Sunday. The following were elected: Messrs. James Bauer, I. Brash and A. M. Sternfeld, Wardens; M. Schlesinger and M. Danziger, Treasurers.

Rydal Mount Synagogue. The annual meeting of this synagogue was held last week. The balance-sheet showing income £138, and expenditure £112, balance of £25, and total funds £101 was passed. The following were elected: Messrs. B. Turtledove (unopposed), President; I. Chazan, Vice-President; P. Woolfson, Treasurer; H. Auerbach, Warden; S. N. Hyman, Hon. Secretary; S. Gordon and L. Rosenberg, Auditors; and a committee. The officers promised their services in the work of building a new synagogue, which is a crying need in the district.

Jewish Working Men's Club. Dr. Charles Dreyfus delivered an interesting address on "The System of Old Age Pensions in Germany," on Sunday. Mr. Bernard Steel presided.

Order of Ancient Maccabæans. The second annual Conference of the High Degree Executive was held at the Zionist Hall on Sunday. Delegates were present from London, Leeds, Liverpool, Newcastle and Nottingham. Bro. H. Bentwich, LL.B., Commander of the Order, was also present. The report and financial statement

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were adopted; 1,250 shekolim had been sold in the past year. It was unanimously resolved, on the motion of Bro. S. Goldberg (Leeds), seconded by Bro. Torlowsky (Nottingham), and supported by Bro. H. Bentwich (London): "That this Conference expresses its satisfaction at the results of the Eighth Zionist Congress, and further pledges itself to support the Actions Committee in all their undertakings."

Chevras. The quarterly meeting of the King Edward VII Lodge, No. 17, Order Achei Brith, was held last Sunday at the Achei Brith Hall, Bury New Road. Bro. S. Gampell presided, and Bro. G. Strauss was in the Vice-Chair. The Secretary, Bro. M. Jacobs, read the balance-sheet, showing income £83, expenditure £81, and total funds £292.

Miscellaneous. A cantata ("The Flower Queen") was performed by a number of well-trained children from the Manchester Jews' School at Derby Hall, on Saturday night, in aid of the Manchester Jewish Board of Guardians. Mr. James Bauer presided. The performance, which was well carried out, elicited much applause. Mrs. Henriques, the Lady President of the school, was presented with a basket of flowers by the children, and was the mover of a vote of thanks to them and to their teachers. The Rev. J. H. Valentine seconded. The Rev. H. Levin returned thanks on behalf of the Jewish Board of Guardians.

A Dramatic Society has been formed in connection with the Jewish Working Men's Club. The following have been elected: Messrs. J. Lustgarten, President; J. Mamlock, Vice-President; S. Harris, Treasurer; H. Bergbloom, Hon. Secretary; S. F. Bock, Stage Manager; H. Sunderland, Acting Manager; and a Committee.

The first smoking concert of the session of the Jews' School Old Boys' Union was held at the Mosley Hall, Piccadilly, on Saturday evening, the President, Mr. E. Harris, M.A., in the Chair.

Mr. M. Kaizer, M.Sc., will deliver an address on "American Schools and Education" (illustrated by lantern slides), before the members of the Literary and Social Union at Victoria Hotel, on Sunday evening next, at 7 o'clock.

A Junior Aid Society in connection with the Talmud Torah School was established last Sunday. The following were elected: President, Miss Mistovsky; Vice-Presidents, Miss Löwy and Mr. Brodie; Treasurer, Mrs. Myers; Hon. Secretaries, Miss G. Levi and Mr. Cohen. A Committee of seven was also elected. It was decided to commence canvassing work at once.

Mr. Nathan Laski, J.P., has left for India. He will be absent from England at least four months.

LEEDS.

The Demolition of the Ghetto. It is now ten years since the City Fathers obtained permission from the Local Government Board to sweep away the insanitary areas of the city, and the scheme for demolition embraced almost the entire Ghetto. During that period our coreligionists have been on the constant move, migrating to other districts. Each Saturday would see whole families exploring new pastures in the Camp Road and Roundhay Districts, until eventually the Ghetto—that part round Templar Street, Lower Templar Street, Cross Templar Street, and the immediate vicinity—bore the resemblance to a deserted village, and gave one the impression that the hovels, minus windows and doors, and the whole exterior betraying ignorance of cleanliness and sanitation—had never be haunts of humanity. Nearly the whole of Templar Street, the side streets and alleys, in addition to one side of Bridge Street (the once commercial highway of the Ghetto), are now no more, whilst another few weeks or so will witness the passing into oblivion of Hope Street, Copenhagen Street, and the whole immediate neighbourhood, including the Old Beth Hamedrash and the one in which the members congregate at present. The demolition of Hope Street will greatly inconvenience a large number of Jewish employers, who will have no easy task in procuring workshops suitable for their requirements.

Death of Mr. Barnet Saipe. Local Jewry has lost one of its oldest communal figures in the sudden death yesterday week of Mr. Barnet Saipe. Coming to Leeds over forty-one years ago, he soon interested himself in the welfare of his coreligionists, and among the many institutions of his day, the "Ahoboth Olam Lodge" claimed him as one of the founders, whilst he was instrumental in the establishment of the Chevra Kadisha, and was for many years a zealous worker for that institution. He was responsible for the erection of the Old Wilna Synagogue, now the Ito Hall.

Death of Mr. M. Zossenheim. A well-known figure in the commercial life of Leeds, Mr. M. Zossenheim, has passed away at his residence, Queen Villa, Harrogate, at the age of 77. He was ill but a fortnight, succumbing to bronchial asthma and heart failure. He was head of the firm of M. Zossenheim and Co. Mr. Zossenheim was born near Hamburg in 1831. He came to Leeds in 1885, and had been local Italian Consul since 1886. He received the Knighthood of the Crown of Italy last year.

Leylands Council School. The Leylands Council School, ever to the fore in educational experiments, has now set a fresh example to the elementary schools of the country. Last week. Mr. Joseph Watson, the headmaster, arranged a botanical excursion to Adel. The parents defrayed the cost of the outing, thus demonstrating the manner in which Mr. Watson has secured their hearty co-operation in all his work on behalf of the little ones.

Jewish Institute. A concert was given by Mr. H. Morris, Vice-Chairman of the Institute, on Sunday. The following gave their services: Messrs. I. Hipton, G. Gorton, D. Wilson, F. Pullan, N. Shaw, L. Levinstein, N. Fieldhouse, Nelson, H. Blackey, Brook, Broadley and J. Barnet; and Mesdames Marder and Cook. A vote of thanks was proposed by Mr. J. Davidson, and seconded by Mr. M. Kelly, to which Mr. D. Wilson responded. Mr. J. Rosencrantz moved and Mr. M. Myers seconded a vote of thanks to the Chairman Mr. H. Morris.

Educational. Miss Rebecca Goodson, eldest daughter of Mr. and Mrs. M. Goodson, of 43, Glover Street, having passed the Government Nomination for Certificated Teachers, after a period of two years' training at the Ripon Training College, has been appointed Assistant Mistress at the Darley Street Council School.

Miscellaneous. Last Saturday Rabbi I. H. Daiches delivered a discourse at the Beth Hamedrash Hagodel, in the course of which he made an urgent appeal on behalf of the Moroccan Jews.

LIVERPOOL.

Frauds on Jewish Emigrants.

Sir,—I have read the letter of your correspondent Mr. Dovsky with pleasure, and am glad to learn that he keeps his eye on matters concerning the treatment of emigrants in boarding-houses. For upwards of two years I have been engaged in attentively watching the treatment of emigrants, and am therefore thoroughly conversant with the subject, or I would not presume to write to you.

I would like to ask Mr. Dovsky if it is not a fact that two men are awaiting trial at the ensuing assizes for illegally obtaining money from emigrants under circumstances such as I have previously related, and further if it is not a fact that the police are offering a reward of £25 for the detection of a man who is wanted on a charge of swindling scores of emigrants under similar conditions to those I have endeavoured to point out. The facts speak for themselves, and it is earnestly desired that the evil shall be stopped at once. I have no doubt that publicity given in your paper to the scandal will effect the desired result.

Yours obediently,

40, Brownlow Hill. GEORGE M. HYAMS.

Jewish Literary Society. The first meeting of the session of the Jewish Literary Society was held on Sunday last, when Mr. M. Kaizer, M.Sc., lectured on "Education in America." The President, Mr. B. L. Benas, J.P., was in the Chair. Next Wednesday, Mr. Alexander Mair, M.A., Lecturer in Philosophy at the Liverpool University, will lecture on "Evolution and Ethics."

Jewish Lads' Club. A concert, organised by Messrs. D. Henry Jones and Isidore Lyons, took place on Sunday. Among the artists were: Misses N. Gabrielson and L. Jones, Messrs. J. Roberts, L. Jones, D. W. Thomas and the "Temple Quartette."

Hebrew as a Living Language. The Zionist organisation in this city has now completed the arrangements for a systematic study of Hebrew as a language. A class for girls has been opened under Mr. Salinger. The Rev. I. Raffalovich conducts a weekly course for ladies, and a class for young men, numbering already 25 pupils, is conducted by Dr. J. S. Fuchs. The classes are open for non-members, and intending students can obtain further information from Mrs. A. Salinger, Hon. Secretary of the Ladies' Zionist Association, and Mr. S. I. Levy, Hon. Secretary of the young men's classes, 26, Selborne Street.

Visit of Herr Israel Bellkind. Herr. Israel Bellkind, Principal of the "Kirjath Sefer" Agricultural School in Palestine, one of the pioneers of Palestine colonisation and a resident in Palestine for the past twenty-six years, visited Liverpool this week and addressed two public meetings under the auspices of the Agudas Zion Association. On Friday evening he lectured at the Zionist Hall, Mr. S. Pochinsky presiding, and on Sunday he delivered an address on "Twenty-five Years of Jewish Activity in Palestine" at Milton Hall, Dr. J. S. Fuchs presiding. The lecturer reviewed the work of Baron Edmond de Rothschild and the Ica, and referred to the Zionist efforts begun there lately. He dealt with the condition of land purchase and economic and educational undertakings, and said that the difficulties attending these undertakings had been very much exaggerated. The first step Zionists had to take in the direction of practical work in the land was to educate and uplift the population already settled in the country so that they should become the nucleus of a Jewish national centre. He appealed for support for the Jewish educational institutions already established in Palestine. The address was followed with close attention by the large audience, and thanks were accorded, on the motion of Rabbi S. J. Rabinowitz, seconded by the Rev. I. Raffalovich.

The Mayor-Designate of Birkenhead. Councillor Arnold Bloom, of Birkenhead, has been approached by the Conservative majority of the Town Council, and has consented to be nominated for the Mayoralty of the Borough. Councillor Bloom is a member of the Committee of the New Hebrew Congregation. Mr. Louis S. Cohen, J.P., has resigned his seat as Alderman in the City Council, and is again contesting Breckfield Ward in the Conservative interest at the coming Municipal elections.

Young Men's Zionist Association. The Rev. I. Raffalovich will deliver the inaugural address of the new session at the Zionist Hall on Sunday, on "Achad Ha'am's Zionism."

New Hebrew Congregation. At a Committee meeting held on Sunday, Mr. Henry Gabriel, President, in the Chair, a framed letter of thanks was presented to the immediate Past-President, Mr. H. N. Curlender, for the excellent services rendered in the respective capacities of President and Treasurer for the last four years. The Chairman's complimentary remarks were endorsed by the Treasurer, Mr. Jacob Lipson, and others, and acknowledged by Mr. Curlender. Messrs. R. Lipkin and P.

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DOWRIES FOR DAUGHTERS

A UNIQUE INVESTMENT.

CHILD'S ENDOWMENT.—Payable at age 21. Child aged 1. Father aged 30.

Annual Premium ...	£20 2 11
Total Payments (Maximum) ...	402 18 4
Guaranteed Cash Endowment in 20 years ...	500 0 0*

*With Profits. Particulars on Application.

PRIVILEGES—

1. If Father die, all premiums cease, the full £500 being payable when Child is aged 21.
2. If Child die, all premiums are returnable with 4 per cent. interest thereon.
3. Without Medical Examination, on satisfactory evidence of good health being furnished

Note.—The profits of the Association are distributed every three years, its recent Bonus being the largest in its history.

LIBERAL COMMISSION TO ACTIVE AGENTS.

JOHN B. GILLISON, F.I.A., F.F.A., MANAGER.

Liverman were elected as representatives to the annual meeting of the Board of Deputies.

Young Men's Hebrew Association. There was a large attendance at the Club-rooms on Sunday night, when a lecture on "The World's Obligation to our Sacred Book, the Torah," was delivered by Mr. Max Hunterberg, an exiled Russian student. Thanks were accorded the lecturer on the motion of Mr. S. Temkin, seconded by Mr. D. Cantor. Mr. M. Smith presided.

A Young Ladies' Hebrew Association. A meeting was held at 33, Mount Pleasant, last Sunday, when it was unanimously resolved to form a Young Ladies' Hebrew Association. Mrs. B. L. Myer was elected President, Miss Pearl Planover, Vice-President, Miss Julia Nathan, Secretary, and Miss Hetty Myer, Treasurer. About twenty-five members were enrolled. The management of the society was discussed at length, and it was decided that the society should meet every Sunday. The next meeting will take place at 33, Mount Pleasant, on Sunday, when further business will be transacted and a social programme gone through. Miss Julia Nathan, 160, Mount Pleasant, will answer enquiries.

Miscellaneous. Mr. Ernest Gabriel Jones, M.Sc., A.J.C., has been elected a Fellow of the Institute of Chemistry of Great Britain and Ireland.

The Special Merit Diploma for the largest collection in 1907 at the Liverpool Cyclists' and Harriers' Fancy Dress Parade and Flower Carnival in aid of the local hospitals, has been awarded to Mr. Moss Myers, of Durning Road.

Dr. A. Ellenbogen has been appointed sole Medical Officer to the National Sailors' and Firemen's Union and Maritime Legal Association for the town and port of Liverpool.

Mr. Morris Applebaum, the only Jewish student in the Liverpool School of Art, has won a studentship for twelve months at the school, and gained a first class in the South Kensington examination for painting from life.

Birmingham. The annual distribution of prizes to the children attending the Sabbath and Sunday Classes of the Hebrew and Religious Education Committee, was held at the Hebrew schools on Sunday. The Rev. G. J. Emanuel, B.A., Superintendent, said that they had over 100 children regularly attending the Sunday classes only, the number on Saturday being much greater. He was pleased to note the increased interest displayed by the children in attending the monthly services held for them. They had over 120 prizes to distribute. That number might appear great, but the reason was, that they had a unique system of prize giving. Prizes were not given for work but for regular attendance, thus giving no special advantage to the naturally intelligent child. The prizes having been distributed by Mrs. I. L. Jacobs, the wife of the President of the congregation, Mr. Lionel Spiers proposed a vote of thanks to Mrs. Jacobs. Mr. Barnett Goodman seconded and Mrs. Jacobs responded. On the motion of Mr. I. L. Jacobs, and seconded by Mr. S. M. Levi, a vote of thanks was accorded to the Superintendent, the Hon. Secretary, Mr. Lionel Barnett, and the Executive. Mr. Emanuel, in reply, paid a tribute to the excellent and self-denying work of their indefatigable Hon. Secretary. A vote of thanks to the teaching staff was proposed by Mr. Andrew A. Jacobs, and seconded by Mr. A. M. Blanckensee. During the proceedings, the school choir, under Mr. L. J. Libgott, rendered three Psalms.

The happy evenings for crippled children, organised by the Crippled Children's Union, held their first meeting on Tuesday evening at the Hebrew Schools.

The tombstone erected in memory of Mr. David Hollander, the late President of the congregation, was consecrated on Sunday last at the Witton Cemetery, when most of the Council attended in their official capacity, in addition to a large number of the congregation.

The annual Hospital Sunday service was held in the synagogue on Sunday. The sermon was delivered by the Rev. G. J. Emanuel, B.A. The first list of the collection realised £160.

Blackpool. Mr. Saul Shiers has forwarded the sum of over £20 to the Chief Constable of Blackpool for his Poor Children's Clothing Fund, and has received a warm letter of thanks. Mr. Shiers has collected over £80 for this purpose during the last three winter seasons.

Bradford. In the newly-decorated rooms of the Jewish Working Men's Club, Westgate, the first "whist drive" and dance was held on Sunday. Non-Jews were well represented. The prizes were distributed by the President of the Club, Mr. M. Freedman.

Brighton. The Rev. D. Wasserzug, B.A., preached in this synagogue last Sabbath; the occasion being Hospital Sabbath, the Rev. A. C. Jacobs appealed to his congregation. His collection amounted to over £51, and was second on the list. The monthly children's Sabbath services were resumed last Sabbath. These services take place in the synagogue, and many adults attend.

Dublin. The annual meeting of the Chovevi Zion and National Fund Society was held last Sunday, Mr S. Cornick, President, in the Chair. The balance-sheet of the Chovevi Zion, National Fund and Share Club having been adopted, the Revs. A. Gudansky and E. Gavron spoke in support of the Zionist movement in general, and Mr. D. S. Baker spoke on behalf of the "Bezalel" School in Jerusalem. All the officers were re-elected.

Edinburgh. Miss Ellen Eppel was awarded first prize for Crystoleum Painting at the recent Edinburgh and Midlothian Industrial Exhibition.

Glasgow. The Jewish Literary and Social Society inaugurated their fifteenth annual session with an "At Home" in the Masonic Halls, West Regent Street, last Sunday. Mr. Michael Simons, J.P., D.L., in his Presidential address, expressed satisfaction at the continued popularity of the association. The readings of Miss Rita Hymans and the selections by Mr. Henderson's orchestra were thoroughly enjoyed by an audience which filled every part of the hall.

Merthyr. At a general meeting of the Hebrew Congregation held on Sunday, the following were elected: Messrs. M. Levinsohn, President; D. Freedman, Treasurer; and M. D. Goodman, Vice-President.

Middlesbrough. The inaugural meeting of the new session of the Jewish Literary Circle was held last Sunday, when the Rev. M. Abrahams, B.A., of Leeds, read a paper on "Jewish Ecclesiastical Art," with lantern illustrations. Mr. Herbert Samuel, M.P., presided. The photos. shown on the screen included: A map of the Temple of Jerusalem, Herod's Temple, Arch of Titus, Tombs of the Judges, Ancient Synagogues, etc. The subsequent speakers included the Rev. M. E. Davis, Mrs. Herbert Samuel and Mr. P. Salmon.

Newcastle. Under the auspices of the Jewish Junior Literary and Debating Society, a "Social" was held on Sunday, Mr. J. Hyman, President, in the Chair. The Secretary is A. Gatoff, 30, Elswick Row.—Last Sunday, the Rev. B. N. Michelson, B.A., read a paper on "Shakespeare and the Bible," to the members of the Jewish Literary and Social Society. The lecture was followed by a discussion, in which the Chairman (Mr. J. Turner), and Messrs. P. Cohen, D. Sandelson and W. Sandelson took part.

Oxford. The Rev. Michael Adler, B.A., will preach in the Oxford Synagogue this evening, and read a paper at the Adler Literary Society, to which all Jewish students of the University belong.

Portsmouth. Last Sunday the local Zionists assembled at the Vestry Hall to inaugurate the session by a ball. During the interval, Mr. S. A. Levy, President, delivered an address, and pleaded for unity, so as to carry out the aims of Zionism. Zionism meant unity, the keeping alive the idea of the "return." He said that, with God's help, he intended to encourage the knowledge of Hebrew, so as it should be spoken as a living language. The Rev. Isaac Phillips also spoke and pleaded for new blood and financial support, so that more could be done to raise the poor persecuted Jew.

Sheffield. Through the efforts of Mr. L. Abrahams, Honorary Financial Secretary of the Talmud Torah School, the 120 pupils have had their first outing to Grindleford. Each child was provided with refreshments and sports were enjoyed.

The official opening of the Jewish Working Men's Club will take place on Sunday, November 24th. Mr. Joseph Cowen, representative of Sheffield at the Board of Deputies, has consented to perform the ceremony, at which the Rev. M. Abrahams, B.A., of Leeds, will preside.

South Shields. The annual meeting of the Ladies' Benevolent Society was held last week. The balance-sheet was adopted and the following were elected: Mesdames I. Pearlman, President; A. Gompertz, Treasurer; Hymans and Saltman, Visiting Ladies; and a Committee.

Sunderland. Last Sunday the Rev. Dr. S. Strauss, of Bradford, paid a surprise visit to the Congregational Hebrew School and examined the classes. He expressed himself delighted with the result of the examination, which showed that the pupils had made remarkably good progress. In the afternoon Dr. Strauss addressed a crowded Zionist meeting in the schoolroom, Moor Street, the Rev. Dr. Daiches in the Chair. Rabbi Hurwitz also spoke. Both speakers and the Chairman strongly urged the necessity of keeping up Zionism, and of reorganising the local Society. The election of officers resulted as follows: Mr. I. Rosenthal, President; Mr. Isaac Cohen, Treasurer; and the Rev. L. Muscat and Mr. Baddash, Joint Secretaries. A committee was also elected.

Tredegar. The first literary meeting of the Literary and Social Society took place at the Town Hall last week, the subject of debate being, "Does Religion Unite or Divide Mankind"? The syllabus is full of interesting items.

Yiddish Fire-Alarms.

The above is a photograph of one of the London County Council fire-alarms in the Jewish quarters of the East End on which have been placed instructions in Yiddish.

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THE King honoured Mr. and Mrs. Leopold de Rothschild with his company at dinner on Wednesday at Newmarket.

MR. J. S. RUBINSTEIN was a member of the deputation of the Borough Council of Kensington which waited on the King of Spain last Wednesday at Kensington Palace to present him with an address.

GREAT ALIE STREET SYNAGOGUE.—There was a large gathering at the Great Alie Street Synagogue last Sunday, when Miss Wolf, daughter of the President of the synagogue, was married to Mr. R. Max Pulvermacher. The synagogue was tastefully decorated. The officiating ministers were the Rev. Avigdor Chaikin, of the Federation of Synagogues, who delivered a very impressive address, the Rev M. A. Epstein, of the New Synagogue, and the Rev. M. Abramovich, of the Great Alie Street Synagogue. The silver wine cup used at the wedding ceremony had been specially made for the occasion, and was subsequently presented to the bride by Mr. W. Cohen (Warden), on behalf of the President's colleagues on the Committee of the synagogue. Engraved on the cup was the announcement that it had been presented to the bride as a token of "the great respect and high esteem" in which her father is held.

WEST END JEWISH LITERARY SOCIETY.—The first meeting of the session was held last Sunday at the New West End Synagogue. Mr. Jerrold N. Joseph delivered the Presidential Address on "The Shulchan Aruch as a Guide in Modern Life." At the termination of the lecture a discussion ensued, in which Dr Joseph Hochman, the Rev. L. Geffen, Mr Raphael Nahon and Mr. B. W. Levy took part.

WALTHAMSTOW AND LEYTON SYNAGOGUE.—At the annual meeting of this synagogue the following were elected: Messrs. A. Golanski, President; L. Zisslin, Vice-President; D. Gottheimer, Treasurer; L. Friedeberg, Hon. Secretary; and a Committee.

MR. VIVIAN LEE, A.A.I., has acquired the business of Messrs. George French and Co., 15, Glendower Place, South Kensington, which will be carried on by him at the present address under the style of Messrs. Lee and French, as Auctioneers and Estate Agents.

PRECENTORS' CHORAL ASSOCIATION.—At a meeting of Chazonim held at the Great Synagogue Chambers last week, it was resolved to re-name and reorganise the Association, and that it should be called the Precentors' Association of the United Kingdom Its objects are to meet and discuss matters of interest and importance to the Chazonim, and to assist poor Chazonim in need.

Gloucester House School, Kew.

THE ANNUAL MEETING

Of the GUILD OF NEEDLEWORK will take place on TUESDAY, Nov. 5th. Tea 4 p.m. Old Pupils are invited to join the Guild.

Particulars of Membership may be obtained from the Hon Secretary, Melle Pernette.

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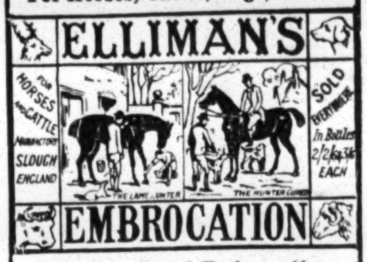

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LONDON: Printed for the Proprietor by BRADBURY, AGNEW & Co., Ltd., Bouverie-street, E.C., and published at 2, Finsbury-square, E.C.—November 1, 1907.

Applications for ADVERTISEMENT SPACE in the *Jewish Chronicle* must be made to Messrs. GREENBERG & CO., Ltd., 80, CHANCERY LANE, W.C. (*Telephone: 212 Holborn.*)

This Supplement should be detached at the perforation and handed to the children.

AUNTIE'S CORNER FOR THE TINY ONES.

THE REASON WHY.

"When I was at the party,"
Said Betty (aged just four),
"A little girl fell off her chair
"Right down upon the floor;
And all the other little girls
Began to laugh, but me—
I didn't laugh a little bit,"
Said Betty, grave and wee.

"Why not?" her mother asked her,
Full of delight to find
That Betty—bless her little heart!—
Had been so sweetly kind.
"Why didn't you laugh, darling?
"Or don't you like to tell?"
"I didn't laugh," said Betty,
"'Cause *I'm* the girl that fell!"

M. E. Bradley.

MOHAMMED AND HIS ENEMY.

Mohammed lay fast asleep one night at the foot of a tree; his camp was far off and he was quite alone. Suddenly he awoke to find an enemy standing over him with a sword drawn to kill him. "Mohammed!" said the man, "who is there now to save thee?" "God," answered Mohammed, "for I have never sought to do thee any wrong." Then his enemy was afraid of God and dropped the sword at Mohammed's feet. Mohammed picked it up, and holding it ready to kill the man, said: "Who is there now to save *thee*, when thou hast sought to do me hurt? And the man answered "Alas! no one," for he felt guilty and ashamed and was certain that Mohammed would slay him. But Mohammed threw the sword far away and said: "Learn thou then also to be merciful, seeing that God is merciful!" And he who had been his enemy became his friend.

SECRETS.

A secret is like silence—you cannot talk about it and keep it; it is like money—when once you know there is any concealed, it is half discovered. "My dear Pat," said an Irishman to his friend, "why did you betray the secret I told you?"

"Is it betraying you call it? Sure, when I found I wasn't able to keep it myself, didn't I do well to tell it to somebody who could?"

QUITE A LONG TIME.

A gentleman sent his negro servant to purchase fish. He went to a shop, and, taking up a fish, began to smell it. The fishmonger, noticing him, called out: "Hallo! you black rascal, why are you smelling my fish?"

"Me no smell your fish, massa," replied the negro.

"What are you doing then?" said the fishmonger.

"Why! me talk to him, massa; me ask him what news at sea—that's all, massa."

"And what does he say to you?"

"He say—he don't know; he no bin dere dese *dree weeks!*"

MIND YOUR OWN BUSINESS.

One of the consequences of good breeding is a disinclination, positively a distaste, to pry into the private affairs of others.

USING IT.

Locked up in a great many people's cupboards are beautiful things which they never use. They are brought out perhaps for the spring-cleaning and then they go back again. Lots of people—big and little—lock up their religion in their cupboards, and only think of it once or twice a year. Don't be like that. Use your Judaism. Don't let it get rusty. Let it enter into your life, and it will help you over stiles, keep you straight in devious ways, light your path in the darkness. Learn by heart some of those wonderful sayings in the Bible that act like a sign-post whenever we hesitate as to where our duty lies.

It is only ignorant people who think that no blessings are to be gained by loving God and doing as He bids. There in a room at Dresden, where for centuries the princes of Saxony have gathered their gems and treasures until they have become worth a fabulous sum. In this room may be seen a silver egg, a present to one of the Saxon queens, which, when you touch a spring, opens and reveals a golden yolk. Within this is hid a chicken, whose wing, being pressed, also flies open, disclosing a splendid golden crown studded with jewels. Another secret spring being touched, hidden in the centre is found a magnificent diamond ring. Similarly, the treasures of religion are not disclosed at the first view. The more we open them the rarer are the riches revealed.

If you go to the sea-shore you can only behold a small part of the ocean, but if you set sail upon it you can go right round the world. So if you try to serve God you may only be able to do a little at first, but you will in time realise the injunction "Be ye holy for I the Lord thy God am holy."

Judaism is a religion of love. Be kind and sympathetic. Smooth away the wrinkles from furrowed foreheads. Wipe away the tears from weeping eyes. Mend your little sister's broken doll. Be helpful and others will help you. But do not do good from selfish motives. Do it for its own sake. Don't let your goodness be a mere abstention from evil. Don't leave it on the shelf. Use it!

THE STRUGGLE.

Say not the struggle naught availeth;
The labour and the wounds are vain;
The enemy faints not nor faileth,
And as things have been, they remain.

If hopes were dupes, fears may be liars,
It may be in yon smoke conceal'd
Your comrades chase e'en now the fliers
Which but for you possess the field.

For while the tired waves vainly breaking
Seem here no painful inch to gain,
Far back through creeks and inlets making
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slow, how slowly,
But westward look! The land is bright!

Arthur Hugh Clough.

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Estᴰ 1841. ספר זכרון The JEWISH CHRONICLE Estᴰ 1841.

The Children's Supplement:

YOUNG ISRAEL.

A SERMON IN RHYME.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset's glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you see the hot tears falling
From a brother's weeping eyes,
Share them. And by kindly sharing
Own your kinship with the skies.
Why should anyone be glad
When a brother's heart is sad?

LOST.

Somewhere between sunrise and sunset,
TWO GOLDEN HOURS,
each set round with
SIXTY DIAMOND MINUTES.
NO REWARD
is offered, for they are lost for ever!

Would you touch a nettle without being stung by it? Take hold of it stoutly and bravely. Do the same with other annoyances and few things will ever annoy you.

Great works are accomplished not by strength but by perseverance.

He who cannot forgive others breaks the bridge over which he himself will one day want to pass.

Some murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heav'n of blue.

And some with thankful love are fill'd
If but one streak of light,
One ray of God's great mercy gild
The darkness of their night.

In palaces are hearts that ask
In discontent and pride,
Why life is such a dreary task
And all good things denied;

And hearts in poorest huts admire
How love has in their aid
(Love that not ever seems to tire)
Such rich provision made.

AUNTIE'S CHAT.

You will notice, in this week's Sedrah, when Sarah died and Abraham, "a stranger and sojourner in the land," came to buy a burying-place for her last rest, the wonderful interchange of courtesies that took place before the matter could be finally settled. Ephron eagerly offered Abraham not only the cave which he had asked for, but the whole field of which it formed a part; he declined all compensation and called on his countrymen to be witnesses of his sincerity. But Abraham would not be behind him in generosity and refused the proposal, urging Ephron to name a price for his land. This at last he did, and "Abraham weighed to Ephron the silver which he had named." In the Orient, courtesy of this kind was practised in all its details, to a degree which seems unnecessary to our modern Western spirit.

Yet manners are as important to-day as ever they were, in our home life and in our intercourse with the world. They are in innumerable cases the secret of our success or failure in life. It is easy to say, "manners are of no consequence, no one has time to notice them in the hustle and bustle of our everyday existence." It is a great mistake to think of them as trifles; more depends on good manners than is generally acknowledged. When the rich Quaker was asked the secret of his success in life he answered, "civility, friend, civility, good manners!" They cost little, they pay well.

Many years ago, in a village schoolhouse hung the following bill of charges:—

Instruction in all subjects, 6d. per week.
" " manners, 2d. extra.

So if we find anyone whose culture of mind is not equalled by his charm of manner we feel obliged to infer that, in his or her case, the extra 2d. a week has never been paid, and that, of course, is the excuse for his lack of courtesy or display of bad manners.

Nowadays, we hear a lot from the grown-ups, don't we? about the difference in the manners of the past and present generations, of the want of respect for elders, the want of consideration for others, the selfishness and conceit of us all. But (I must really whisper this) I don't think we are quite so bad as we are pictured, do you? I don't think that the older folks had a more earnest desire to behave well than we have, although I grant that their method of showing it was different, and their outward behaviour was perhaps more polished and more decorous. Times have changed; the lives of the present-day boys and girls are lived more in the open, sports and pastimes and the broader outlook of public-school life, which is now so general for both boys and girls,

"Young Israel" Children's League.

PLEASE SEND MEMBERSHIP CARD

To...
....
....

November 1, 1907.

has rubbed off some of the delicate and sweet manners of a former generation. In our hearts is the same respect and affection for our elders, the same thoughtfulness for others and I trust (though here I speak more doubtfully) not more conceit than our fathers and mothers had at the same age. It is, perhaps, thought not "good form" amongst us to be punctilious or polite to the same degree, though really, I can't say why, and "affectation" is generally the epithet bestowed on any demonstration of feeling, which would have excited no comment in our elders' childhood.

Manners are the golden keys that open to us the gates of the liking of others and are the visible signs of the inner gentleman and gentlewoman.

A real gentleman! The very word is delightful! When I was a little girl, I was once calling at the house of a lady, when her sister came in. "Gentle," she said, "how are you to-day?" "Gentle," said I, "I thought your name was Esther?" "So it is, dear," was the reply, "but 'Gentle' is my pet name in the family." It is not necessary to say more. One could see the reasons for such a choice of name and the many occasions on which it was justified in the life of devotion to others led by the gentle woman of whom I speak.

"Manners," says the old proverb, "makyth man." Not money—remember that! A man—a gentleman—carries with him the trust and respect of all his fellows. He is above a mean thing. He never betrays a secret. He hurts no-one's feelings. He insults no-one. He is not one thing before a friend's face and another behind his back. He takes no selfish advantage of another. He is modest. *These* are good manners, and spring from something greater and deeper than surface habits or surface courtesy. "My child," said a father to his daughter, "treat all people with courtesy, even though they be rude to you. Remember that you show courtesy to others, not because *they* are ladies, but because *you* are one."

"Why don't you ask for manners instead of money?" said a smartly dressed young man to a poor little beggar-boy, who had asked for a penny. "I asked for what I thought you had the most of, Sir," was the reply.

Now, my letters:—

From far-off Rangoon, Burma, come the following letters:—

Rangoon, Sunday, 6th October, 1907.

DEAR AUNTIE,—Very many thanks for the membership cards. Papa brought them home on the last day of Tabernacles' Feast. We were all delighted and are happy in getting them; they are really beautiful and worth framing.

We are posting you by this mail two cigarette picture-albums for our poor nephews and nieces in the hospital.

May I say what my little sister Regina (Queenie) asked Papa this morning? She thus asked Papa, "When will you take me to Auntie?" With best love from all of us.

Your loving niece,
MOZELLE.

c/o Mr. S. Ezekiel,
Post Restante, Rangoon, Burma.

DEAR AUNTIE,—It is a fact what my daughter Mozelle wrote you about my little Regina. This shows how you are being loved even by little children, and although we are far from you we think we are near—I may as well say with you. This, of course, is by your uniting us all, rich and poor, young and old. I wish also to say that "Young Israel" not only keeps us all united, but also gives bright life to young Judaism. With best respects from us all,

Yours sincerely,
S. EZEKIEL.

P.S.—Did our niece "Mabel Laski" think it strange to hear we have written to you from Burma?

It is gratifying to hear of the success of the League, the aim and object of which is, in the words of my esteemed correspondent, "to keep the great family of Jewish boys and girls united in a bond of sympathy, charity and affection," and also, "to give bright life to young Judaism."

Mozelle Sassoon Ezekiel and Daisy Sassoon Ezekiel, Rangoon: Thank you for the pretty scrap-books. They are going for Chanucah to a children's hospital. Love to little Regina. Perhaps we shall meet one day

Queenie Robinowitz, Rachel Robinowitz, Arthur Robinowitz, Birdie Robinowitz, Eden, New South Wales: Four hearty welcomes to four nieces and nephews from the other side of the world. Many thanks for your interesting letter and for four sixpences for the Penny Dinners. I feel proud of your attachment to me and to the League. Congratulations to your big brother.

Herbert Crauko (P.O. Box 382) Krugersdorp, Transvaal: You are fortunate to have a birthday on such a notable day as that of the anniversary of the Battle of Trafalgar. I shall expect you to be one of Nelson's followers and "do your duty." Send me a coupon for your membership card. Herbert Cranko (who is a girl) would like to correspond with an English girl about 11 years old.

Nelly Herbstein, Graaff Reinet, South Africa: Glad to welcome you. Pleased that though so far away you enjoy our little paper and my Chat and feel one of our big family. You are doing well in your studies.

Ada Schneidermann, 66, Bridport Place, N: Thank you for 6d. for the Penny Dinners. Ada would like to correspond with an Australian or New Zealand niece about 11 years old.

A Niece, Portsmouth, who does not give her name, sends the following encouraging letter to Maurice Zeffert:—

October 26th, 1907.

DEAR AUNTIE,—In last week's "Young Israel" I saw some mention of a club formed by Maurice Zeffert, of Liverpool, to collect as much money as possible for the benefit of the "Young Israel" League. I wish it success, for it is a very wise plan. The proverb is "Say little and do much," and if this is the case with M Zeffert he will surely prosper.

Your affectionate
NIECE.

Louis Jackson, Manchester: You may send your stamps to Jack Berlin, 38, Petworth Street, Cheetham.

Jack Berlin, Manchester: Thank you for your trouble. You will see from the above that I am communicating with Louis Jackson, who writes me he will be glad to get a great number of used stamps for you.

Gertrude Rosenblum, Manchester: Glad to welcome you. Please thank Josephine for her letter.

Elsie Cohen, Johannesburg, South Africa: A hearty welcome. Your hobby is likely to be very useful to you in years to come, when you are able to make *big* things instead of little one.

Myer Chazan, Manchester: Pleased to welcome you amongst us, and glad so many of your friends are my nephews and nieces.

Julius Goldston: Welcome to the League. Of course, I am glad glad you enjoy my chat so much. Much obliged for 3d. for the Penny Dinners.

Jenny Rabbinowitz: Thank you for 6d. for the Penny Dinners and your interesting letter, part of which I am inserting. Send me the parcel by London Parcels Delivery to the *Jewish Chronicle* office. Heartiest congratulations on your success.

DEAR AUNTIE,—I had a day to get myself together for a school swimming competition, in which I won two prizes, one for Back race and the other for "Goodnight race." Eight girls entered for this, including myself, and opposite to where each girl stood was placed a candlestick, candle and a box of matches; at the signal we all jumped into the water, which was about nine feet in depth, and although I was the last getting across, I was one of the first to light my candle and swim back, holding it up with one hand, and swimming with the other. Several girls let the candles go under the water; of course they lost all chance of winning, as the prizes were awarded to the two girls who arrived first with their candles alight.

I remain, your loving niece,
JENNY RABBINOWITZ.

J. V. Strauss, East Molesey: Thank you for 6d. for the Penny Dinners and for your letter.

Olga Aimee Strauss: Welcome amongst my nieces. Thank you for 6d. for the Penny Dinners.

Phœbe and Alice Duparc, Cricklewood: A hearty welcome to you. Go in for all the competitions.

Bernard Moss, Alexandra Road: Glad to welcome you to the League.

Mortimer Brilliant, Canonbury: Welcome amongst us.

Abraham Silverman, Liverpool: A hearty welcome.

Lily Kändt, Gloucester Gate: Thank you for the Postal Order for 2s. 6d. for the Children's Penny Dinners. Glad to hear you are so good a diabolist. I shall be pleased to welcome your brother as a nephew.

Leo Benscher: I like your letter very much. It shows the great interest you take in the League. With regard to your two suggestions: I think your membership card is ever so much better than a badge, and I do not quite understand quite what you mean by uniting the League into a Society. The League is a Society (is it not?) of Young Israel Leaguers. We are, as you remark, "all genders."

Cecilia Shapiro, Doncaster: Thank you for 6d. for the Children's Penny Dinners. I am glad to welcome you amongst my nieces. How fond you must be of your horses and dog.

Alma Myers, Stechford, Birmingham: Go in for all the competions, and let your brothers join, too.

Minnie Cramer, Liverpool: Glad to have you as a member of the League, and pleased you enjoy "Young Israel" so much.

Lily Lindenthall, Edgbaston, Birmingham: I am not collecting at present for the Crippled Children's Home. Would you like me to send the shilling for you to the Children's Penny Dinner Fund? I have no collecting cards, so you can send me *whatever* you like, *whenever* you like. We will have a writing competition, if enough nephews and nieces would care for it.

The winner of the Colonial Prize for the Hebrew Proverb Competition is Mozelle Sassoon Ezekiel, aged twelve years, Post Restante, Rangoon, Burma, India.

Amount collected for, and forwarded to Penny Dinners, £1 13s. 10d.

PATIENCE.

"Patience is a virtue." You've heard that before; haven't you? It is what is called a "trite" saying. "Trite" comes from a Latin word meaning to rub, and certainly this one has been well rubbed by constant use. It doesn't wear out, however. It is like old wine; its value increases with age. If you want to be happy in life, you must be patient. Don't expect to get everything in a hurry.

You have probably heard the story of the famous Rabbi Akiba who fell in love with a rich girl, named Rachel Shebua. After their marriage they were cast off by Rachel's father and had to endure great privations, to which they submitted without a murmur. Then Akiba had to leave his wife to study at the great academies, and while she was left alone she had to endure the taunts and jeers of her neighbours, who told her that her husband would never return. Then, after many years, a great rabbi returned, surrounded by a large number of pupils. A beggar woman, recognising him, fell at his feet, and the students wished to thrust her away. But Akiba—for he it was—lifted her up tenderly and told them that he would never have become what he was without her inspiration and encouragement. Their patience was rewarded, for the wealthy Shebua relented and took them back to his home.

You know, too, how Akiba met his death, after taking part in the Bar Cochba rebellion against the Romans, who were then lords of Palestine. He was cruelly martyred, but even while undergoing barbarous tortures, his patience did not desert him, for he was looking forward to a glorious reward in Heaven.

Another great Rabbi, Hillel, was one of the most patient men that ever lived, and once a large wager was lost by a man who had vowed to make Hillel lose his patience. Hillel was taking his bath, and the man kept calling him out and asking silly questions, to all of which, by way of rebuke, the great Rabbi returned sensible answers. He seems to have acted on the lines of that verse in Proverbs: "Answer not a fool according to his folly, lest he grow wise in his own conceit." Eventually, when he knew the purpose of the queries, Hillel told the man that it was better that he should have to confess to having lost his wager than that it should be said of Hillel that he had lost his patience. Hillel said of patience: "I compare patience to the most precious thing that the earth produces—a jewel. Pressed by sand and rocks, it reposes in the dark lap of the earth. Though no ray of light comes near it, it is radiant with imperishable beauty. Its brightness remains even in the deep night; but when liberated from the dark prison, it forms, united to gold, the distinguishing mark and ornament of glory, the ring, the sceptre, and the crown."

This beautiful image means that patience is best produced by the pressure of trials and sufferings, just as diamonds were made by the tremendous pressure exerted by the cooling crust of the earth.

History is full of stories of success achieved by patience. In the Boer War, Lord Kitchener slowly covered the country with little fortresses, called blockhouses, and it was these that finally ended that dreadful conflict which cost so many precious lives. The same famous general opened up the Soudan to civilisation and trade by building a railway through the desert, establishing British authority as the railroad advanced yard by yard.

Don't worry! Be patient!